THE VOYAGE of the vvandring KNIGHT.

Shewing al the course of mans life, how apt he is to follow vanitie, and how hard it is for him to attaine to Vertue.

Deuised by *Iohn Carthenie*, a French man: and translated out of French into English, by W. G. of South-hampton, MERCHANT.

A worke worthie of reading, and dedicated to the right Worshipfull, Sir *Frances Drake*, Knight.

MVSEVM BRITANNICVM

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F For countries cause who taketh toile,
R Regarding neither life nor lim,
A Aduentures to receiue the foile,
V Valure had need to rest in him.
N Neglect he may not seasons fit,
C Couet hee must to doe the best,
E Euer he warreth with his wit,
S Seldome hee sleepes in quiet rest.

D Dischargde thou hast thy dutie well,
R Remember God that guided thee,
A Ambitiouslie doe not excell,
K Keepe thee in compasse of degree,
E Each one will say what he doth see.

Hanniball Bakerville his booke

To the right Worſhipfull Sir *Frances Drake* Knight: happie ſucceſſe in all his attempts, and due reward for the ſame.

THE common courſe of Mans life (moſt ventrous and no leſſe worſhipfull Knight) and their daily dealings doe manifeſtly declare, how variable they bee, how wandring, how wauering, how vncertaine & inſolent, if *Fortune* or rather God (to ſpeake Chriſtian like) by bleſsing them as abundantly, ſo extraordinarily: and raiſing them, *Tanquam è puluere & luto*, aduance them to promotion. And no meruaile though this bee incident to the manners of men, ſeeing that *Nature* her ſelfe in this poynt offendeth. For what is hee, vnleſſe hee bee mortified, that is not naturally of an aſpiring minde: imitating heerein the propertie of the Iuie, which neuer ceaſeth climbing by degrees, *Donec ipſam ſummitatem attigerit*, till it bee come to the very toppe. This fault being generall, and as generall ſo hatefull, in the iudgement ſpecially of the wiſe, might ſeeme ſo much the more tollerable, if that men placed by prehemineuce, and ſitting like Hils ouerlooking the Valleyes below, with their high calling and ſtately authoritie, had agreeable hearts. But ſome notwithſtanding their ſtate bee ſinguler, and indeede ſuch as they may ſit downe, take their eaſe, and ſay, *Hic terueimus eſto*, doe carry ſo baſe a minde as that if I ſhould compare them to *Aeſops* Cocke, preferring a Barly Corne before a pretious Pearle, I ſhould not doe amiſſe. There is none but by diligent obſeruation may ſee this to be an vndoubted truth.

In the taxing of which Engliſh and outlandiſh fault, (for it is as common as the world is wide) I ſhould ſhew my ſelfe no cunning Archer, to ouerſhoot the marke of your deſerued commendation. For although you haue had Fortune holding the Baſon, whileſt you waſhed your hands, and caſt the beſt chance of the Dice: yet for all that, ſuch is your contentment, you hoyſt not vp the loftie ſayle of ſelfe loue, to ſwell with the wind of vaineglorie, as vaunting of any exploit which you haue atchieued, *Per tot Cyclopea ſaxa, per mundi ſcopulos, Scyllam, veſtamque Charibdim.* But as you went out, ſo are you come home, familiar with your friends, courteous to your acquaintance, remembring all, forgetting none, ſtil of one minde, will and affection, the proſperous euent of your daungerous voyage notwithſtanding.

Some one hauing paſſed a Sea of ſixe daies ſayling, (or leſſe, if leſſe might be ſuppoſed) is ſo far in loue with himſelfe, and ſo vndiſcreetly doteth ouer his owne doings, at his returne, that he maketh his trauaile ordinarie table talke, aggrauating that matter ſo monſtrouſlie, as if he had endured the very labours of old *Hercules*. Another, *Et terris iactatus & alto*, hauing ſeene the mightie workes of the Lord and his wonders in the deepe, and as it were meaſured with a paire of Compaſſes, (bee it ſpoken without offence) the globe of the whole world, *Poſt multa diſcrimina rerum*, arriueth to his natiue ſoile meruailouſly bleſſed from aboue, and yet diſcouereth not the multitude of dangers, or rather deaths, wherewith he hath encountred. Which of theſe iudge you, deſerueth the trumpets plauſible ſound.

I cannot therefore ſufficientlie wonder at the equalitie of your worſhips minde, which notwithſtanding ſo many tempeſts of perturbations, and ſharp ſurges of inward motions, continueth calme. And it doth me not a little good, firſt, to ſee you ſo fortunate, and ſecondly, though that were inough to make you inſolent & diſdainful, the credit which you haue gotten, deſerues (no doubt) euen with the very beſt, that yet you contemne not the companie, the acquintance, the familiaritie and conference, euen of ſuch as by many degrees are your inferiours.

ſeriours. This among other conſiderations of your courteous diſpoſition and friendly nature, being a mirrour in a Gentleman in this our proud and arrogant age, like a right Loadſtone, draw mee, an iron lump, hauing in my hands a notable worke, intituled, *The voyage of the Wandring Knight*, to ouerrun the ſame according to my ſuperficiall ſkill and ſclender knowledge, to poliſh and burniſh it, to reſtore and make it perfect in ſuch lims whereon it ſeemed to halt, that it might with ſo much the more grace *Proripere in publicum, & in hominum manus inuolare*, for their larger delight, and indeede to procure the printing and publiſhing thereof, that well diſpoſed people might thereby reape ſome benefit.

Which worke ſo perfected and brought into a reaſonable good forme, as my little learning and leſſe leaſure gaue mee leaue, I am bold vpon the requeſt of the Tranſlator, being abſent, to make Dedicatorie vnto your worſhip, and haue added this Epiſtle of mine owne, as a teſtimony of the vnfained affection and hartie good will which I beare you (without preſumption be it ſpoken) not doubting how it ſhall be receiued, ſeeing the former preſentation thereof was ſo well liked. Beſeeching God to bleſſe you and the good Lady your Wife, and all yours, one with another, to proſper your proceedings, to further all your affaires: and that as hetherto you haue had *Vertue* your forerunner, and *Fortune* your follower, ſo you may haue them ſtill euen to your liues end: *Vt magis atque magis tua gloria creſcat*: and that after you haue ſailed euen to the very ſtraights of death, which no mortall man can auoid, you may ariue in the port of peace, I meane *Abrahams* boſome, euen the kingdome of Heauen, the appointed hauen for all true Chriſtian Nauigatours.

Your worſhips moſt humble to commaund.

R. N.

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The first part of the voyage of the VVandring Knight.

The wandring Knight declareth his entent and fooliſh enterpriſe, wiſhing and ſuppoſing in this world to finde true Felicitie.

The firſt Chapter.

MAnie Hiſtoriographers both Poets and Orators, as well prophane as diuine, haue by writing notified diuers perſons with their voyages and aduentures. Firſt, Iuſtin and Diodore of Sicilie, haue made mention of the Argonautes voyage by Sea: that is to ſay, of Iaſon and his aides, Caſtor, Pollex, Hercules, and other Peeres, to the Ile of Colchos to winne the golden Fleece, which a great Dragon kept. Alſo Homer a Greeke Poet, writ in verſe. the wandring and Sea voyage of Vliſſes and his companions, at their reforne from the Troyan warres. After him Virgil a moſt eloquent Latine Poet, ſet downe in verſe the voyage of Æneas in Italy, with his fortunes after the ſubuerſion of Troy.

Now if we come to the ſacred Hiſtories, we ſhall finde firſt how Moyſes writ of the children of Iſraell, their going out of Egipt into the land of promiſe, and of the 42 Manſions that they made in the deſarts, for the ſpace of forty yeers. And how the foure Euangeliſtes likewiſe moſt faithfully haue written of the holy peregrination of the bleſſed Sonne of God our Lord and Sauiour Jeſus Chriſt, who toke vpon him our fraile and humane nature. The ſelfe ſame Sauiour hath ſet downe a Parable of the voluptuous voyage of the

prodigall Childe, and his returne. S. Luke verie notably and sincerely hath deliuered in writing, the painefull and holy peregrination, of that great vessell of election S. Paul, together with the great trauaile he toke to preach the Gospell, and the faith of Iesus Christ to all the gentiles.

And now (by Gods grace) I meane to declare mine owne voyage and aduentures, much like to that of the prodigall childe, who left his fathers house, and raunged into strange countries, wasting all his goods, liuing licentiously: but after he knew his lewdenesse, he returned backe to his father, of whom he was very louingly receiued. So I by great folly counsailed, in absenting my selfe far away (not onely in body, but also in minde) from God my father and creator, haue wasted and consumed all the goods, which the same my God and father had bountifully bestowed vpon me, in following vaine pleasures of this life. But in the end, I being inspired with diuine grace, acknowledged mine offences, and leauing the darke region of sin and vanitie, through the aid and conduction of the diuine grace, am returned to mine eternall father, humbly requiring pardon & mercy, who of his vnspeakable mercy, hath louingly receiued me. But how all this hath ben done, I will declare all vnto you, praying you patiently to giue me the hearing, and attentiuely consider my talke, and well to note the whole, from the beginning to the end. After I had passed in al folly, and lasciuiousnesse three weekes of the yers of mine age: that is to say, my Infancy, childes age & youth, which make together 21. yers, I entred into the age of a young man, which is the fourth weeke of my age, which is betweene 22. and 24. yers. At 25 I was minded to make a voyage by my foolish industry, to seeke where in this world I might find true felicitie and happines, which seemed to my sottish sence an easie matter, being yong, strong, wild, hardy and couragiously disposed. We thought in my mind to liue in the world without felicitie, was a worse life than death. But alas being plunged in the depe darknesse of ignorance, I considered not that true felicitie was the gift of God from aboue and cannot be attained without his help.

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Béeing robbed of reason, I thought it might come easily of my selfe without the help of others: so that then I sought true felicitie, where shée is not, was not, nor euer shall bée: as in riches, worldly pleasure, strength, honour, and delights of the flesh. But I was in thinking as very a fole as hée who hopeth with angling lines to catch fishes in the Aire, or with hounds to hunt the haire in the Ocean sea. Were it not thinke you a great folly so to thinke? Euen the like is it to thinke that true felicitie is to be found héere in this wretched world. And forsomuch as in perfect felicitie is comprehended all goodnesse, and that the world (as saith S. Iohn) is addicted and giuen to all euill, and subiect to hunger, thirst, heate, colde, diseases, calamities, pride, ambition, couetousnesse & voluptuousnesse, it is euident that those which hérebée liuing, supposing héere to finde true felicity, are worse then soles, and voyde of right reason. True felicitie is not without goodnesse and vertue, which commeth from God aboue. If it be so, why then is it not a most wicked and presumptuous opinion, to thinke that by a mans own industry hée is able to possesse and inioy the faire lot of true felicitie? Therefore euery one that thinketh in this world, hée may come to perfect felicitie and true blessednesse, shall finde in fine, as I found, for felicitie, vanitie, for good, euill.

The wandring Knight declareth vnto Dame Folly his gouernesse, what is his intent.

The second Chapter.

INtending to take my iourney, I considered that it was necessarie to vse counsell therein, knowing that whatsoeuer is done without aduise cannot haue good successe: as contrariwise, a matter discréetly attempted is luckely ended. There dwelt with mée a Damzell which ruled my house, whose proper name was Folly, the

onely enimie to Wisedome. For euery thing that hateth the one, loueth the other. There is as much difference betwæne them, as is betwéene white and black, hot and cold, moist and dry, light & darknes, God and the diuell: all which are contraries, and cannot be in one body together. Wisedome gouerns the good: Folly the euill. Wisedome maketh the euill good, when they yelde themselues to bée her subiects: Folly maketh the good euill, when they place themselues vnder her protection. Wisedome draweth men from hell, and bringeth them to heauen: Folly fetcheth Angels from heauen to dwell in hell.

I doe not terme that Wisedome, to know the seauen liberall Sciences, the qualities of the Stars and Planets, but I count him wise that hath the true knowledge of GOD. For as saith Saint Cyrill, Wisedome is that true vnderstanding, by the which the soueraigne good, namely God, is seene, knowne, and loued, with a chast loue and pure affection. Folly is very Ignorance, and false worshiping of God. Wisedome maketh fooles wise, and Folly maketh wise men fooles. Tell me I pray you, can ther be greater wisdome then to serue God with a pure faith, and to obserue and kéep his holy law obediently? And contrariwise can there bée greater Folly then to commit sinne, and to disobey God by transgressing his Commandements? It is not possible. For whosoeuer committeth sinne, hurteth himselfe, and runnes headlong to hell, which is a point of very great folly. Therefore all those that faithfully serue God and kéepe his holy Commaundements, are wise, and gouerned by Wisedome: and all those that transgresse the Commaundements of God are fooles, and fettered to Folly, as slaues and vassailes.

When I wandred in wanton wayes, I wrought my will, estéeming my selfe wise, but I proued a flatte foole. Thus softened by Folly, to whom I vnfolded my intent, which was to take vpon mée a voyage to finde felicitie and blessednesse, I requested her counsell, who without regard whether it were profitable for mée or no, did not onely like

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of the matter, but also forced mée forwards, and with flattering Phrase commended my enterprise. And to encourage mée therein, shée began to exalt my deuice, to commend my industry and wit, to praise my strength, to aduance my vertue, to blaze my knowledge, to decipher my beautie, and to extoll all my qualities: saying, That I was a second Salomon, to haue in my head such noble cogitations. Hereupon shée promised to bée my guide, and vowed not to goe from mée in all my voyage, affirming that shée had sundry seasons made the like iourney, and that I should assure my selfe shortly to sée the pallace of true Felicitie.

My sonne (quod shée) I would not haue thée thinke that any euill or guile can haue place in my heart. Thus comforted or rather imbouldned, I thought my selfe most happy to haue such a gouernesse, so wise, so graue, and so expert, for very ioy whereof my heart tickled within mée. But alas wretch that I was, my desire was alwaies after cõtrary things: For I reiected whatsoeuer tended to my health, insomuch that to me sower séemed sweét, blacke séemed white, euill séemed good, Folly séemed Wisedome, light séemed darkenesse: And Folly had so sore bewitched mée, that I neglected to doe the good I should haue done, and I was too willing to play the part I should not haue played.

It is true that the wise man spake (saying) There is health, where many doth giue counsell, and hee that taketh good aduise and counsell before, shall not repent him after. But it is forbidden to take counsaile of Fooles: For that they loue but what they like. There is an old Prouerbe Such as my counsellour is, such needs must be my counsell. It were against reason that a Foole should giue good counsell: For this is euen as if Riuers should runne against the hill. Nothing can bée compared to good counsaile, neither can any thing bée worse then euill counsell: by the which the world is troubled, Realmes molested, Princes defaced, Kings killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Iustice generally corrupted, diuine misteries prophaned, mingled with mischiefe, and confounded: the true

knowledge of God is forgotten, all reuerence to superiours neglected: Shamefastnesse, Sobriety, Faith, Hope, Charitie, and all other vertues defaced: all manner of wars both forraine and ciuill attempted: O griefe, O plague, O cruell monster. Now to our purpose.

Folly and Euill will prouided the Knight Apparell, Armour, and Horses.

The third Chapter.

FOrasmuch as men oftentimes doe alter their intents, Folly was busie and earnest to force me forward, in ỹ prosecuting my purpose, perswading me to put my selfe on the way, and saying, that such good meanings and enterprises, should presently and without nay bée put in execution, for feare of inconueniences that might ensue: and that to meane a matter without doing it, was a reproach to any person. Whereto I answered, that I would proceede, whatsoeuer followed thereupon: but mée thought it was necessary to haue company, and other prouision, as Apparell, Horses and Armour fit for such a voyage. My sonne (quoth shée) I will take that charge vpon mée, whereunto trust: cast all care from thée, let nothing torment thée, bée of good chéere, sléepe at thine ease, refuse no rest: for I will within few daies, bring thée all such necessaries as thou shalt néede: and séeing thou hast submitted thy selfe to mée, I will not faile thée. Being glad of these words I referred the whole matter to her discreation, and tooke mine ease.

When Folly was acquainted with an armourer named Euill will, whose company shée daily frequented. This Armourer was not alwaies occupied in forging armours, but also oftentimes hée made shirts, hosen, doublets, and medled in all matters that his friend Folly appointed him to doe. To this Armourer Folly declared all my purpose, and hée

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at her requeſt made me a ſhirt of Laſciuiouſneſſe, a doublet of lewde deſires, hoſen of vaine pleaſures, armour of ignorancie, a Coſſet of inconſtancy, Vambraces of arrogancy, gauntles of idleneſſe, a gorget of licourouſneſſe, a helmet of lightneſſe, a buckler of chameleſneſſe, a quilt cap of vaine glory, a girdle of intemperance, a ſword of rebellion, and a launce, named hope of long life. Then Pride prepared me a galloping horſe, called Temeritie.

All theſe wicked weapons, with this prodigall apparell, and vnhoneſt armour, Euill will prepared mée at Follies requeſt. And what better ſeruice can hée doe, ſéeing hée is depriued of truth and veritie. For as good will is the worker of all goodneſſe, ſo is euill will of wickednеſſe. Jeſus Chriſt, (who cannot faile) ſayth in the Goſpell, That of the abundance of the hart the mouth ſpeaketh: the good man of the good treaſure of his heart, deliuereth out good things: but the euill man cleane contrary. For out of a ſacke can nothing come but ſuch as is in it, and out of a coffer of precious Pearles, wée muſt not looke for colebrandes. And therefore ſurely, ſéeing I haue Euill will to my armourer, and Folly to my gouernеſſe, how can I doe other then euill.

Folly apparelleth and armeth the wandering Knight.

The fourth Chapter.

WHiles Folly my Gouernеſſe, and Euill will my armourer prepared my apparaile, and other proviſion, I forgot not to caſt all care behinde me, as Folly commanded. For when I was a Childe, I did eate alwayes of the beſt meate, dranke of the delicateſt drinke, I ſlept when I liſted, I lay as ſoft as ſilke, I paſt my time in pleaſures, truſting to my Gouernеſſe Folly, in all my

my affaires. After I passed three dayes in pleasures, vpon a morning, being in my golden slepe, Dame Folly came to my beds side, accompanied with Euill Will, and with them they brought all my necessaries. When they saw me a slepe in my soft bed, at that time of the day, tolling my selfe every way wantonly, they said: What prettie one, are you yet in bed? It is late, arise. Ah my sweet friend (quod I) I haue followed your aduice, I haue cast all care away, and taken mine ease in mine Inne, but I wonder how you are so sone returned.

What man (quoth Folly) know not you how diligent I am in mine affaires? I neuer rest till all things be brought about, that once I take in hand. Then she put on me my shirt of Lasciuiousnesse, (most agreeable to my wanton will, and then all my delight was to be delicately handeled, pompeously apparelled and soft lodged. After that on went my doublet of lewde desires, alwaies enimie to the good spirit: then my hosen of vaine pleasures, tied together with the points of delight. When I was full of lewde desires, I toke pleasure in nothing but vanitie, and as my desires were damnable, so were my pleasures daungerous.

Then as I was making me readie Folly commanded the Clarke of my kitchen, called Ill gouernment, to prepare me my breakefast, of light and delicate meates, in doing whereof my Cooke was more cunning, then euer Cicero was eloquent in speaking. And thus as Folly and I were merily discoursing together, spending time till breakefast. I toke occasion to aske of what age she was, and also what feats and fine feates she had what people she had gouerned and how she ruled them. She said that question was asked and answered long agoe. But as she rid on the way, she would declare all. in the meane time she said that she was about five thousand yeares olde. How can that be (quoth I) you doe not seme to be forty yeares old. Yes (quoth she) thou must vnderstand, that I was borne at the present houre that the world was made, and haue euer since stode

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in ſtrength, alwayes in health, and neuer ſicke. I ſhall neuer ſeeme old, though I liue till domes day. Fooles die, but Follie neuer dyeth. Hauing neuer beene in force, I forceably doe raigne in euery corner of the world, and doe gouerne as wel Princes as poore people.

Now to our purpoſe, after waſhing in ſweet waters, in came my breakfaſt ſo ſumptuous, that Partriges were eſteemed paltrie for Pages, Pheſants for common folke. Breakefaſt finiſhed, on went mine armour: but beeing once apparailed and armed, I cared not for my ſoules health, I had no deſire to heare the word of God, no feare to follow his Commandements, or to do any thing fit for a Chriſtian towards his ſaluation, I did what I would, I ſayde what I pleaſed.

And after that I was couered with my ſteele Coate of ignorauncie, and my Corſlet of inconſtancie, I preſently became inconſtant and variable, oftentimes altering my intent, not for better but for worſe, out of one ill into another: I neuer ceaſed to acquaint my ſelfe, now with one ſinne, and then with another, doing nothing that ſeemed good or honeſt. For ſuch is the nature of ſinne, that vnleſſe it bee ſoone ſubdued, it will draw vnto it another ſinne, as witneſſeth Saint Paule in his firſt Chapter of his Epiſtle to the Romaines.

Then Follie put on my Vambraces of Arrogancie, which made mee become careleſſe and preſumptuous, taking things in hand farre paſſing my Capacitie, ſtrength, and abilitie, and not fearing to aduenture that which was aboue my reach. But being armed with Arrogancy, vp went my curled haire, I aduaunced my ſelfe ignorauntlie aboue others: then on went my Gorget of Gluttony, and Licourouſneſſe, the breeders of all fleſhly ſinnes, and chiefly of Lechery. For when the belly is full with Licorous meates and drinkes, it warmes and heates the other members exceedingly, which by and by wraſtle and ſtriue againſt the good Spirite. But if the Belly were bridled from gluttony, thoſe rebellious members would bee ſubdued

as saith the Comicall Poet: Sine Cerere & Bacchо frigit Venus. That is to say.

From wine and good cheere thy belly refraine,
And lust of the flesh small heate will containe.

Upon all this, Folly put mée on an other armour, called Vaineglorie, which is of such a property, that the greater it grew, the lesse I perceiued it: then on went my girdle of Intemperance, which did let lose the bridle of Lechery, and all other fleshly affections, to it was tyed my sworde of Rebellion: so that then I rebelled against God, his holy commaundements, and all Magistrates and Superiours. But if I had brideled my bouldnesse, reprehending my selfe, my desires and affections, and had rested in reason, without rebelling, then had I serued God and obeyed my betters with all dutifull reuerence. Dame Folly disguised mée with the helment of Wantonnesse, vpon the top whereof was put a Pecocks taple: so that then I might not suffer any checke for any fault, but might and did maintaine my opinion against all men, giuing place to none whatsoeuer, learned or in authoritie.

After my gauntlets of Idlenesse were once on my hands, I greatly gloried of the gifts which were in mée, vaunting my selfe to bée more rich, more wise, more strong, more hardie, more gracious, and in all respects better than I was. Many times I boasted of mine imperfections, as of drunkennesse, Lechery, and such like. After on went my buckler of Shamelesnesse, which being about my shoulders, I blushed not to commit any villany, I lead the life of an Infidell, rather then a Christian. Unshamefully I dispised both God and man, nothing regarding mine owne honour, renowne, or saluation.

Then I mounted vpon Temerity my horse, with a Launce in my hand, called Hope of long life. O deceiptfull Launce, more rotten then a rééde. How many proper youths haue trusted vnto thée, hoping to haue bén safe and assured, and were deadly deceiued.

This Launce once béeing entred into mée, I entertay-

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ned all vices, it euer hindered mée from imbracing Repentaunce, perswading mée in this manner. Thou art young make merry whiles thou maiest, for when thou art ould, all play and pastime will bée past: then it will bée time enough for thée to repent. Béeing thus gouerned by Folly, I thought neither of God, nor the diuell, of life, or death, of heauen nor hell: but liued at my pleasure, doing what I delighted in. At last Folly apparailed her selfe lightly with a cloake of feathers, and mounted vpon a Jennet, and openning her feathers and wings with the winde, away she flew, and I also at a wilde aduenture, set the spurres to my horse, and away wée went both. Thus you sée that Folly is my guide, Temeritie my horse. Now the first that shall repent this voyage must néeds bée my selfe, as you may euidently iudge and gather before hand.

¶Folly vpon the way sheweth the wandring Knight, many of her ancient proceedings, and how many great and noble personages shee had gouerned.

The fift Chapter.

AFter wée were so farre passed vpon our way, that wée had lost the sight of my house, I called to my remembraunce the promise which Dame Folly had made mée in the morning, namely, that shée would tell mée of her exploytes past, and what people shée had gouerned. And thus with flattering phrase I béegan. My good Mistrisse, my louing lady, my heart, my ioy, my life, my lust, my coũsel, my hope, my soueraigne good, I desire thée earnest-

lie (if it please thée) to let mée vnderstand thine auncient proceedings, and to rehearse what People thou hast gouerned, how they were ruled, lead, conducted and counsailed.

Mine exploits (quoth Folly) are innumerable. Ten daies are not enough to repeate halfe of them. Neuertheleſſe to accomplish thy request, and to ease the tediousnesse of the way, I will tell thée of the most principallest.

First, the World and I came together, and because I found no man in the World, I ascended vp into Heauen and there assaulted the excellentest Angell of all the whole company, called Lucifer, who at my present arriuall entertayned and receiued mée for his Gouernesse, and so dyd many moe of his coequalles. By my counsaile hée aduaunced himselfe to bée fellow mate with God, for the which presumption both hée and his were thrust out of Heauen, and throwne headlong into Hell. That was the first of mine exployts.

Shortly after, God made man, and of his ribbe fashioned woman, these two were husband and wife, with them both I had much a doe, bécause they were full of wisedome and reason. I vsed the helpe and subtiltie of a Serpent, to tempt the woman béing the weaker, who with his deceiptfull words won her to eate of the Apple, which God forbad to be eaten. But after shée had eaten it, in the presence of her husband (bécause hée feared her sadnesse) hée did eat also to fulfill her desire and lust: wherein they both committed great Folly, for the which, they were depriued of innocencie, of Gods grace and glory, yea, they were banished the place appointed by God for them to dwell in, and made (with all their posteritie) subiect to eternall death. It was my second principall exploit.

Then began my raigne in the world, where I gouerned a number of Fooles. I gouerned Cain the first borne both of his father and mother: by my counsell hée killed his good brother Abell the innocent. I gouerned the greatest Giants that euer were of the séede of man, as the daughters of Cain

and

and the ſonnes of Seth, I made them truſt in their owne ſtrength, not onely touching feates of warre, but I cauſed them alſo to contemne the woꝛd of God, and the knowledge of the ſame: I perſwaded them to vſe their libertie, and to liue accoꝛding to their luſt, in lechery and all other abhomination, without regard of the vpꝛightnes of nature, honeſty, oꝛ the feare of God.

When Noe had pꝛeached ſoꝛtie yéeres ſpace of the laſt deſtruction of the woꝛld, theſe obſtinate Giants béeing nuꝛſeled in all wickednelle of life, deteſtably turned all his admonitions and ſermons to mockery: whereat God was woꝛth, and ſent a great flood which dꝛowned all liuing creatures, ſauing Noe and his thꝛée Sons, Sem, Cham, Iapheth, and their wiues. Then I thought to haue loſt my raigne in the woꝛld, but in ſhoꝛt ſpace they increaſed wonderfully.

Then I counſailed them to build an high Tower, which might reach as high as Heauen, that in deſpite of God they might ſaue themſelues, if againe hée meant to dꝛowne the woꝛld. But God confounded their deuice: and where beſoꝛe all the woꝛld ſpake in one language, he diuided them, ſo that the Tower remained vnfiniſhed, foꝛ the builders vnderſtood not each others ſpeach.

Then the poſterities of Noah were diſperſed thꝛoughout the woꝛld, and I raigned amongeſt them euery where, counſelling manie nations to foꝛſake the knowledge of God, and to woꝛſhip the hoaſt of heauen, as the Sun, the Mone, the Stars, the Planets, the Fire, the Water, the Ayꝛe, & Earth, and to make Idols and honour them, in the likeneſſe of men, of beaſts, and birds, and to woꝛſhip them, ſo that the true knowledge of God ſhould be pꝛoper but vnto one people, deſcended from the loines of Abraham, and they are the Iewes.

Then I demaunded of Folly, how Idolatry entered the woꝛld, and where thée tooke place firſt. My Son (quoth thée) vnderſtand that Idolatrie hath béene bꝛought into the woꝛld by my meanes, foꝛ Idolatry tooke her firſt oꝛiginall and béeginning in Chaldea, in the City of Babilon, & in the region oꝛ country of the Aſsirians, in the raigne of Ninus the third

City. king,

King, which was the son of Bel, Bel of Nemroth, Nemroth of Chus, Chus of Cham, Cham of Noe: so that Ninus the third King of Babilon, was the first man that did ordaine Temples, and set vp altars, to sacrifice vpon, vnto his Father Bel, and to Iuno his mother. First hée fashioned their standing Images, and set them in the middest of the Citie of Babilon, and that was the first beginning of Idolatry: other neighbours and nations did as much: the Aegiptians made the like by Osiris, surnamed Iupiter, the true sonne of Cham and of Rhea. The same Osiris after his death was estéemed of the Aegiptians for his vertue to bée a God, so that the matter by my counsell (quoth Folly) turned to Idolatry. For they offred sacrifice vnto him & honoured him in forme of an Ore or a Calfe: the like also did the children of Israell in the desarts to their Idol, which afterwards was named Serapis.

But as yet France and Germanie were not infected with Idolatry, howbéeit I did mine indeauour to make it more vniuersall, and ceased not, till that shortly after this pestilence had taken rote. For the aboue named Ninus, Son of Bel, King of Babilon, married Semiramis that wonderfull woman, who (as it is written) deuised that all the male children should bée gelded: of her body begat hée one Son, named Ninus the second: and by another wife hée had another sonne called Trabeta, who by right of succession should haue inioyed the crowne of Babilon, but that his mother in law kept him from it, and toke the gouernment and rule vnto her selfe, & kept it in the béhalfe of her young Son Ninus. Trabeta then fearing his stepmother fled from Babilon, and after long trauaile hée arriued in Fraunce, not far from the riuer of Rheene, where hée founded a citie & called it Treues, which is yet a very auncient Citie. At that time was Gallica Belgica and all the country about it, which wée call Low Almaine first infected & poysoned with Idolatry, which was 1947. yéres béfore the incarnation of Iesus Christ. There Trabeta (by my counsell) made the picture of his grandfather Bel the son of Nemroth, the great giant & first Saturne of the Babilonians, to bée worshipped in the citie of Treues. But afterward

terward Bauo who founded the citie Belges, otherwise called Bauoy in Hainot, had taken by force the citie of Treues, and victoriously brought to Bauoy all the treasure of Treues, and their Idols, wherewith also he brought his own idols from Phrigia. By this meanes the errour of Idolatry was more authorised. For by my counsel he built with the spoiles of his conquest seauen meruailous and mighty temples in his Citie, which had seauen doores, according to the seauen planets, they had also a thousand towres, euery one an hundreth cubits high, and eighténe foot broad. As for other nations, they were euen no other, then the Babilonians, the Ægiptians, the Phrigians, the French men, and the Germaines, for the god Patriarke Noah, otherwise called Ianus, hauing dwell in Italie 82. yéars, and being 959. yéares old. 350 yéares (or thereabout) after the floud hé died, before the incarnation 1976 yéars. This god man was lamented and bewayled through all the world generally, but chiefly of the Italians, then called Lanigenes, and of the Armenians, ouer who hé first raigned. These people presently after they knew of Noes death, they honoured him as a holy man. For in those daies all holy men were counted Gods, as it is often mentioned in the holy Scripture. Ego dixi Dij estis, & filij excelsi omnis. That is, I haue said yee are Gods, and yee all are children of the most high. And which is more they made him temples and altars, as now a daies Idolaters do vnto the Saints of heauen, I (quoth Folly) made the simple people assure themselues that the soule was remoued into some of the heauenly bodies, for the which cause they called him the Sun, and the séd of the world, the father of Gods, the greater and lesser, the God of peace, iustice and holinesse, the driuer away of euill things, and the preserner of good things. Againe, they called his Successours Ianus, Geminus, Quadrifrons, Enotrius, Ogiges, Vertumnus, Iupiter, Optimus, Maximus. Then I perswaded the people to offer sacrifice vnto him as vnto God, by which déde they became all Idolaters: for if they had estéemed them no better than holy men, they had not sinned in that, for mórde hé was a holy man. Marke

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what Saint Austin saith in the tenth Booke of the Citty of God: It is not lawfull (saith hée) to offer any sacrifice to any Saint be it man or Angell, but onelie to God. After the destruction of Troy, Aeneas came into Italie, bringing with him his owne Idols and the Gods of Troy: hereupon Idolatry toke force, and increased more and more. I thinke (qd Follie) that this which I haue told thée already may suffice to declare how Idolatry entred the world first. Thou hast heard also how I governed Angels and Nations. Now thou shalt understand how I haue ruled and ordered particular persons.

After the floud, I first ruled Cham, Noahs sonne, who being wholy given to the Magicall Art, obtained and had the name of Zoraſtes. Hée hated his father, because hée loued his owne brother better then him, in revenge whereof upon a day hée found his father Noah dronke, lying fast a sléepe upon the ground, unhonestly hée discovered his fathers privities: and (by my counsell) hée presumed to touch those his secret parts, and inchanted them by his Magicall Art, so that euer after for want of abilitie, hée could not ioyne issue with any woman to beget children. His father being angry thereat, abandoned him for a season. After that he became the first king and Saturne of Ægipt, insomuch as the holy Scriptures called Cham the first king of Ægipt.

Againe by my counsell hée trayned up his people, according to his owne nature, in all villany and filthinesse, openly, affirming that men might lawfully vse and haue to doe with their owne Mothers, Daughters and Sisters, as was the custome before the floud, and also to commit many other unlawfull déedes, which I am ashamed to declare: by the which doctrine, naturall virginitie was oftentimes violently assaulted and ravished. Then my friend Cham went into Italie, and usurped the realme to himselfe. And whereas other Princes of his linage in Germanie, Spaine and France, gaue good examples to their subiects, instructing them in good and godly lawes, he contrariwise spoiled all the youthes in Italie, corrupting them with all kindes of vices, as usury, theft, murther, poysoning, and inchantment, whereof hée himselfe

ſelfe was the firſt inuentour, as all Hiſtoriographers hould opinion. But when his good Father Noah vnderſtood of it, hée came into Italie, and hunted him from thence.

If I ſhould write all the euill déedes of Cham, it would bée a waighty péece of worke, and the matter would séeme monſtrous. But at the laſt hée conueyed himſelfe ouer among the Bactrians, a people inhabiting towards the Indians, where by his inchantment, the people became his ſubiects, and hée raigned ouer them with great force and power. Yet at the laſt hée was vanquiſhed and ſlaine in battell by Ninus king of Babilon, which deſcended of his race, by his ſon Chus. Thus (quoth Folly) I loſt my friend Cham ſurnamed Zoraſtes, Saturne of Ægipt, the common enimie of God and man, and one of the moſt peruerſe and vntowardeſt tyrants that euer was in the world.

I gouerned Bel the ſecond King of Babilon, and his ſon Ninus: into whoſe heads I put a diſordinate raging, ſo that they deſired to liue alone in the world. And to bring this to paſſe, I counſailed them to chaunge and cut off the Golden age, which would haue all things common, peaceable, and in quiet. Hereunto they armed themſelues by all poſſible meanes, vndertaking to ſpoile Sabatius Saba, ſurnamed Saturne, King and Patriarke of Armenia, ſo made and ordayned by his grandfather Noah. The ſame Sabatius was ſon to Chus & brother to Nemrod, whom Moiſes called Sabatha in Hebrew, which in Latin is Saturnus.

Then the ſaid Sabatius king of Armenia, hauing hardly eſcaped the hands of Bel & Ninus, hée went for refuge to his grandfather Noah into Italie, & Noe made him king & patriarke of the Aborignes, and founded him a Citie on the other ſide of Tiber, which is named Saturnia: as Virgill declareth in a Paſſage, where he ſaith thus:

Primus ab æthereo venit Saturnus Olimpo,
Arma Iouis fugiens, & regnis exſul ademptis.

That is to ſay:

Saturne the firſt from heauen did flie,
for feare of Ioues artillerie.

Hee lost his rule and regiment,
And led his life in banishment.

For Bel the Sonne of Nemroth, was surnamed Iupiter. And it is not likely to bée true that some saies, that the same Saturne that was chased away by Iupiter, was Nemrod the King of Crete, but the Bible saith that hée was King of Babilon, which was far distant from the Ile of Crete. In those dayes they termed the chiefe man of euery house Saturne: their sonnes Iupiter or Ioues: their daughters Iunoes, and their Nephewes, Hercules: so that wée finde in auncient Recordes, many people named Ioues, Saturne and Hercules.

But to my purpose (quoth Folly) the aboue named Ninus by my counsell, after the death of his father Bel, caused his picture and standing Image to bée made, commanding euery manner of person to doe Homage vnto the Idols of his father and mother, and to adore them with diuine worship: and so hée was as you haue heard, the first inuentor of idolatry. I gouerned Tiphon the sonne of Cham, in whom all his fathers vices abounded. He maliciously enuied the prosperitie of his brother Osiris, surnamed Iupiter the iust, who was a great persecutor of Tyrants. It angred mée (qd Folly) that so honest a man liued. Then I caused Tiphon with other Gyants to murther Osiris, insomuch that Tiphon cut him in xxvi. péeces, and bestowed them vpon other Giants that helped him to work his feate. But the good Hercules of Lybia, the sonne of Osiris, with the helpe of his other brethren in soughten field kild Tiphon the Giant, and the other tyrants which consented vnto his fathers death.

I gouerned (quoth Folly) one Iupiter, king of Crete, which country is now called Candie. But forasmuch as the grécke lyars, & other writers both Latine & French, to inlarge their lies & dreames, attribute that vnto this Iupiter oftentimes, which appertaine not vnto him, I would haue you mark wel that in those dayes, the kings children and Fathers of families, were called Iupiter and Ioues, notwithstanding there

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are three of that name renowned, as we finde in Hiſtories, The firſt was Oſiris the nephew of Noah, the ſon of Cham: who was no leſſe god then his father was euill. That Iupiter begat great Hercules of Lybia, who was King of Spaine, France, and Italie. This great Hercules, was like vnto his Father, a great perſecuter of Tyrants throughout all the world. He begat of Araxa, the young Tuſcus, king of Tuſcane in Italie.

This Tuſcus begat Altirus Blaſcon, of whom was begotten Camboblaſcon, which was (as ſome ſay) ſurnamed the ſecond Iupiter, and worſhipped in the world. Now this Camboblaſcon ſurnamed Iupiter, begat vpon Electra the daughter of Atlas, ſurnamed Italus, (of whom yet, Italy beareth the name) Iaſius and Dardanus. This the lying Grecians, and many other triflers attribute vnto Iupiter of Crete: which matter is in controuerſie and may be denied. For Dardanus after he had killed his brother Iaſius by enuy and treaſon, he fled into the Iſle of Samos, and from thence into Phrigia, where he founded a Citie, called Dardania, where he begat a ſonne called Erictonius, and of him lineally deſcended Troas, who gaue the citie of Dardania the name of Troy.

This ſame Troyas had three children, Illius Iſſaracus and Ganimedes, which Ganimedes was taken by Tantalus the King of high Phrigia, and ſould to Iupiter of Crete, to be abuſed like a Sodomit: which argueth that he begat not Dardanus the great Grandfather of Ganimedes. The firſt Iupiter then you may perceiue was Oſiris, Nephew to Noah: whom Moiſes named Meſraim. The ſecond Camboblaſcon king of Italy, which ſome ſay alſo had beene king of Athens, and of Arcady: but I thinke that Iupiter of Arcady who begat Lacedemon, is ſome other beſide Camboblaſcon. Howſoeuer the caſe ſtandeth, certaine it is that Iupiter, Iouis, Oſiris and Camboblaſcon were contraries.

The third Iupiter renowned in the World, was King of the Iſle of Crete: who bare in his Scutchin and Coate armour an Eagle: but in all his manners,

hée was altogether giuen to Folly. For hée deflowred Virgins, hée rauished wiues, abused young children, and committed all kinde of villany that was possible, eyther to bée spoken or done. Hée committed adultery with Alcmena, the wife of Amphitrio, of whom hée begat little Hercules of Greece: hée did the like with Læda the wife of Tindarus of whom also hée begat fayre Helen. I loath to tell what deflowrings and rapes hée offered, and thrust vpon diuers particular maidens and faire young children. But notwithstanding his vile life (quod Folly) by my meanes the rude people made him a God, and many false lyars haue attributed vnto him the noble déedes of the good Patriarke Noah and his nephew Osiris, surnamed Iupiter the iust.

Moreouer they did not onely make sacrifice vnto him, but also gaue him the title and name of Most excellent good, whereas indéede hée was most euill, for he was an incestious and sodomiticall person, and a common enimie to chastitie and honestie, insomuch that people openly in their Stageplaies, counterfaited, sung and descanted vpon the filthy lecheries, and other villanies which hée vsed, affirming that such Anticques and Pageants were most fit and agréeable vnto him. By meanes whereof all his subiects gaue themselues to the same, saying, that it was as fit for them so to liue, as for their great God Iupiter. I gouerned little Hercules of Greece, otherwise called Alceus, the bastard sonne vnto the same Iupiter, whom hée had by Alcmena, the wife of Amphitrio. Vnto the same Hercules the lying Greekes full of vaine eloquence giue the name and title of great Hercules of Libia, which is most false. For that Hercules of Greece was the first Pirate that euer roued on the Seas, and abounded with all vice, following the steps of his Father Iupiter the adulterer, in all respects: and as hée liued, euen so hée died. For being mad (saith Seneca) hée slew his wife and children, and afterwards burned himselfe. But a little before his death hée made Philoctetes sweare, that hée would neuer disclose his death, nor the manner how he had bestowed himselfe, which thing hée did of a vaine arrogant,

proud

proud, and ambitious minds, euen to this end, that the people might report and beleeue that the Gods had drawen him vp to heauen inuisible: but it chanced not as hée desired: Yet notwithstanding (quoth Folly) I perswaded the lying Grékes that it was so, and made them worship him as God.

I gouerned fayre Paris King Priamus sonne, whose surname was Alexander. At the first he made no account of me but leading a contemplatiue life, he followed the loze of Pallas the goddesse of Wisedome, mine aduersary: but when Iuno, Pallas, & Venus, were at strife foz the golden Ball, which was throwne amongst them (with condition that the faireſt of them should haue it) they committed the matter to the iudgement of Paris surnamed Alexander: who was vpon poynt to giue sentence in the behalfe of Pallas mine enimie, but by my perswasion afterwards hée gaue it vnto Venus my good friend, & of old acquaintance: then foz recompence of his foolish iudgement, I counsailed him to goe to Greece where he rauished faire Helen. Hereupon the Greekes in a great & mad rage prepared all their foze against the Troyans, and after ten yéeres seege against their Citie they toke Ilion, and put King Priam to death, insomuch that the whole Realme was defaced.

In that warres were killed many Princes and noble knights, as Hector, Achilles & Paris also was slaine by Philoctetes the companion of the lesse Hercules in a Combat fought hand to hand. The weapons which they vsed, were Bowes and forked arrowes, wherewith Philoctetes wounded Paris in three places. First in his left hand, secondly, in his right eye, thirdly, in both his legs, which was fastned with the stroke together. Béeing thus wounded, the Troyans carryed him into their Cittie, where shortly after he dyed.

I gouerned (quoth Folly) faire Helen the bastard daughter of the third Iupiter of Greece, begotten of Læda, the wife of Tindarus, which Helen by my counsell, went from her husband Menalaus, and suffered her selfe to bee rauished of a young lecherous Troyan named Paris surnamed Alex-

ander, the son of king Priam. She brought blood and death to Troy in stead of dowry. For by her occasion Troy was destroyed, and Priam with the most part of his children killed. And to the end that her adulterous mate Paris or Alexander, should not leaue her & goe to his owne lawfull wife Pagales Oenone, shee bewitched him with certaine drinckes wherin she was her crafts mistresse: which thing when one doth vse, he is in such case that hee forgets all things past, and all forowes present. When shee was thus arriued at Troy, the good man her husband Menalaus, with Vlysses and other Greeke Ambassadours, came to fetch her away: and king Priamus commanded that shee should bee brought into his presence, offring vnto her franckly with loude voyce, that she should (if shee thought good) freely and with full liberty depart againe into Greece, with all her retinue, people and pelfe. Whereunto she answered in the hearing of her husband and king Priam, with the rest of his Counsell & Commons, that shee was not disposed to retire to her country, wishing also that her husband Menalaus that good man might goe to God, for shee was none of his wife, neither would she haue to doe with him: and that shee came not to Troy against her will, neither did shee esteeme of his marriage.

To conclude, at length Troy by treason was taken, and ransackt xviij yeares, after shee had beene from her husband, and all that space had liued in Lechery, with two adulterers, shee grew to agreement, and made peace with her husband Menalaus. But when shee waxed old shee looked in a Glasse, and seeing her face far from faire, shee fell in a loude laughter, & flouted at the fooles that fought ten yeares together, for the loue of a thing that faded so soone away: but when her husband Menalaus was dead, two chiefe men of the citie of Sparta, named Nicostratus and Magapentus men of great authoritie hunted Helen out of the citie & relme of Lacedemonia, without appointing vnto her any place or prouision to kéep her. Vpon which banishment she came to Rhodes to her ancient companion and friend Quéene Polipo, which was also then widdow, by reason of the death of her husband.

Tlepolemus

Tlepolemus, who was slain before Troy. And when she was at Rhodes, quæn Polipo vsed her very wel, but the yong gentlewomen her waiting maids hated her deadly: for that shée was the cause that their king Tlepolemus was kild: insomuch that vpon a day they conspired together against her & gat her into a garden, where they fastning a rope about her neck, hung her vpon a trée and strangled her to death This was the miserable end of Helen, who being dead (qd Folly) I put into the heads of the blind people that she was a goddesse, by reason of her incomperable beautie. For which consideration, then being not onely idolatrously, and heretically, but also dampnably deceiued, built her a meruailous costlie and stately temple, and named her with great deuotion. The Goddesse of Beautie, and deuised many false miracles & lies, the which for breuity I let passe.

I gouerned (qd Folly) Pharao Amenophis, and Pharao Bacchoris, both kings of Ægipt: who by my counsell caused all the male children of the Iewes to be drowned, which people the first Pharao held in meruailous subiection As for the second, I instructed him so well, that he would not suffer the children of Israell to depart out of his land, but in the end being scourged by God, he was constrained to let them goe, and when they were gone, I gaue him counsaile in reuenge, to pursue them with all his chiualrie and power of Ægipt, which thing hée did: but the tyrant and all his companie were drowned in the red Sea.

I gouerned Chore, Dathan and Abiron, counsayling them not to obey the commandement of Moyses, whom God had ordained chief gouernor ouer the children of Israel, but Chore in offering insence contrary to his office, was attainted, and 500. more of his faction with him. And for the rebellion of Dathan and Abiron, the earth opened, insomuch that they, their wiues, children & goods, were all swallowed vp aliue.

I gouerned Saul the first King of Israell: at the beginning of his raigne he was good and godlie, but at last I enchaunted him, so that hée caused many of Gods Prophets, to bée killed, insomuch that in one day hée put to death 85

I counsailed him to persecute good Dauid, and to aske counsell of witches and sorcerers, contrary to gods law. Then at the last being forsaken of God, he was vanquished with the Philistines, and with his owne hands slew himselfe vpon the mount of Gilboa.

I was also so bolde as to enter into King Dauids house, and by my counsell I made him commit adulterie with Berseba the wife of Vrias. And notwithstanding that Vrias was his faithfull seruant and good counsailour, yet I gaue him counsell to kill Vrias, by meanes whereof his sinne might bee couered in marriage of his Wife. For the which offence the Prophet Nathan disclosed mee, so that my further meaning breake off, & euer after I was banished his house.

I also gouerned his sonne Absolon, who after he had killed his brother Amon, made war with his father, and driue him from Hierusalem, being nothing ashamed to enter the houses of all his fathers concubines, and to lie with them: but an Oake did execute iustice vpon that wicked childe: for when hee thought to escape vpon his Mule, the tree caught him fast by the haire of the head, till Ioab came with a lance and killed him.

I also gouerned Roboam King Salamons sonne, who vnreasonably grieued and oppressed his people with taxes and impostes: insomuch that when they requested to haue it somewhat eased, hee did not onely deny their petitions, but also gaue them vncourteous language, following the counsell of his young wanton Gentlemen, rather then the wise admonitions of graue counsellours, by the which meanes hee lost the tenth part of his Realme.

I gouerned the great Quéene Iezabell, by whose aduise King Achab her husband worshipped the Idol Baal, and caused good Naboth to be killed. She persecuted the Prophets of God, and made many of them to bee put to death. Shee sought by all meanes to dispatch good Elias, but as her life was euill, so was her death shamefull: For shee falling from a high window was vndertroden with horses feet, and eaten vp of dogges.

I gouerned Sardanapalis, the laſt King of the Aſsirians, who regarded not the gouernment of his Realme, but lined altogether in delight. He vſed to paint his face, and to apparell himſelfe in womans apparell, hée exerciſed himſelfe in all kindes of villanie and filthineſſe, inſomuch that when he ſaw that hée was forſaken of the greateſt part of his people, that he had very euill luck in battell againſt his enimies, and ſtode vpon no ground free from danger of death. It chanced one day, that being in the tower of Babilon, hée ſet it on fire, and there burned himſelfe, and all that euer he had. I gouerned Cambices king of Perſia, the ſonne of good King Cirus, who by my counſell was giuen to gluttony and dronkennelle, with other vices not beſeeming a Prince. Vpon a time, Praxaſpes one of his moſt excellent counſellors, ſéeing him immoderately bibbing, reuerently told him, that it was not Princelike: whereat the King was wroth, & commaunded him to ſend for his youngeſt ſonne, who being brought, Cambices cauſed Praxaſpes to tie him to a trée, ſaying: If I can hit the heart of thy ſonne with my arrow out of my long bow, is it the feate of a man that is dronke? So Cambices ſhot, and clone the children heart a ſunder, ſhewed it vnto his father, with a warning to take héed how he iudged his leige Lord dronke. Then I made him marry his owne naturall ſiſter, and to kill his owne brother. It fortuned vpon a day, that as the King and the Quéene his ſiſter, were at the table, for his paſtime & recreation ſake, he had a young Lion let loſe, and a mightie maſtiefe or band dogge that the king kept: theſe two fought ſo long, till at laſt the dog was like to haue the worſt. Within the ſight of this game, another maſtiefe was tied in a chaine, both bred of one Bitch, this band dogge brake his chaine in haſt, and came to help his fellow, inſomuch that theſe two dogs ouercame and killed the Lyon. The King liked well of the loue and loyaltie of theſe two dogs, but the Quéene being moued thereat, began to wéepe tenderlie. Which when Cambices ſaw, hée aſked the cauſe of her ſorrow, to whoſe demaund the Quéene anſwered in this ſort.

It is otherwise hapned to my brother, then to this dog that was too weake for the Lion. For thou being his owne brother, hast not shewed the like loue and faithfulnesse vnto him, as this band dog hath done to his mate, for thou hast caused thy brother to be slaine. The King being sore displeased and full of indignation at her answere, commaunded that the Quéne should be had away by and by out of his sight, and put to death, the which was done: but as the King came one day out of Ægipt riding on horsebacke, his sword by hap fell out of the scabberd, and hé fell likewise vpon the point of it, and was thrust through the body, and dyed. I governed (quoth Folly) one Cataline a Romaine, a very seditious fellow, who conspired to kill all the Senators of Rome: but hé was put besides his purpose, by reason that one Cicero opened it, and hé with all his conspirators were killed in battell. I governed (quoth Folly) Herod and Herodias, to accomplish their Lecherie, I coupled them in marriage, albeit shé was his brother Phillips wife, which vnlawfull marriage Saint Iohn reprehending and finding fault withall, for so doing had his head cut off. I governed Pilate, Annes, and Caiphas in Ierusalem, with many Doctors, Priests, Scribes and Pharasies: I counsailed them to crucifie Christ betwéne two théeues, as if hé had béen a sower of sedition: which being done, I thought then that I had wonne all the world, but when I saw that vpon the third day after he rose againe, contrary to my reckoning, I lost a great number of clients and subiects, who hearing the Apostles preach, quite abandoned and gaue mé ouer.

I governed Nero the first Emperour of Rome, who at the beginning of his raigne was good and vertuous, but after he had possessed the Empire fiue yéres, hé became most euill and wicked, and was giuen to Lecherie and filthinesse. This man was a murtherer, hé slew his Wife, his Mother, and diuers other honest persons, of which number Seneca was one: hé was the first persecuter of the Christians, and put many good men to death, as for example S. Peter, and S. Paul with other. But this Tyrant béing vpon a time bygarded

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and wanting about him his Lieftetenants and Captaines of warre, the Senators and ſtates of Rome ſought meanes to punish him, for anger whereof he killed himſelfe, and the ſouldiers that were ſent to ſeeke him, found him dead in the field.

I gouerned Antonine Baſsian Caracalla, the nineteenth Emperour of Rome, who by my counſell killed his brother Geta: beſides that, hée married his ſtepmother, and deſired Pompinion the great Lawier to excuſe his murther. Who anſwered him. That he was not ſo willing to excuſe a murtherer, as hee was to diſcloſe him: the Emperour, vnwoorthie of ſo good an anſwere, killed the Lawier.

I gouerned Varius Heliogabalus, the 21. Emperour of Rome, who by my counſell liued ſo ſoberly, that hée left behinde him no memory of honeſt life, but infamie. His mans owne ſouldiers ſlew him, and threw him into a ditch, and becauſe his body would not ſinke to the bottome, they dragged him out againe with a hooke, and hurled him into the riuer Tiber.

I gouerned (qd Folly) Iulian Apoſtata, the 39. Emperour of Rome, who in his thought was ſo wiſe and well giuen, that he was made reader in the Church of Nichomedia. This man trauailed to Athens, where hée ſtudied Philoſophie, but he ſtaied not long in ỹ good purpoſe, for by the counſell of mée, hée renounced the Chriſtian faith, & became a renoult and an Idolater: I perſwaded him to perſecute the Chriſtians, leaſt they would encreaſe ſeauen for one: I moued him alſo by my ſubtill deuice, to rote and wéede them out quite, which thing he ment to doe, but he was kild within two yéeres after, who being ſlaine in Perſia, and yéelding vp his euill ſpirit, hée lifted vp his bloudy hand to Heauen in contempt and diſpite of Jeſus Chriſt, making this outcry: Now O Galilean thou haſt the victorie.

I gouerned the falſe Prophet Mahomet, & counſailed him to make a booke, to intitle it Alcaron, and to expound things in the holy Scriptures carnally: which he did, and that Law is yet continued, in the greateſt parts of the world.

the world, I governed Messaline an Empresse, the noblest whore in the world, who being but newly married to Claudius first Emperour of Rome, (an old gentleman) when she found by proofe, that her husband was insufficient & unable to satisfie her lecherous desires, by my counsel oftentimes she disguised her selfe into mans apparel, & went to the common stewes, whereas she abused her body with a great number, returning backe no better than a bitch, and vaunted that she had vanquished and gon beyond all the whors in the house of bawdery. When the wandering Knight had heard these wonderfull discourses uttered by Folly, and having in him some spark of reason & inclination of nature, he thought him selfe foolish if it were not in him to iudge of deeds so mischieuous & ill. And being no longer able to keepe silence, he brake his mind to Folly, finding great fault with this unsatiable empresse, insomuch that he cried out with a loud voice, & said. Fie fie, fie, filthy bitch & vilde whore, worthy to be tied to a tree stark naked, & deliuered to greedy dogs & rauening birds to be deuoured. Then I asked Folly what was the end of this wicked woman, who told me that the Emperour put her to death, because she was not content with her lawfull husband but married another man, whose name was Silius, whereunto I assented, saying that it was a good deede, for ther need no more but three such detestable filths in al France to spoyle the whole Realme. This tale of Folly touching her deedes and exploits, her deuises and practises, her prouocations and counsels, as it being long and strange, I am not able to repeat as it was spoken: but haue nakedly recorded so much as resteth in my remembrance, which thing I haue the rather done, to the end that all deuout Christian Readers might willingly learne, and throughly know what great wickednesse they commit in following the euill counsell of dame Folly. Euery one ought to forsake her, for that the end of such as be ruled by her precepts, tread in her paths, and daunce after her pipe, is proued by experience to be dangerous, deadly, and damnable. But now let vs returne to our voyage, and former matter.

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¶ The wandering Knight finding two wayes, and doubtfull whether of them to take: there chaunced to come vnto him Vertue and Voluptuouſneſſe, either of them offring to conduct and guide the Knight on his way.

The ſixt Chapter.

SO long laſted the talke of Folly, that wée had worne out the way well, and the Sun went low. In the end wée came into a ſtraight, wher we found two waies, one lay on the left hand, which was fayre, broad, and entering into a goodly græne Medow, the other on the right hand, which was narrow, rockie, and full of Mountaines. Being then in perpleritie, and doubtful which of thoſe waies I might take, Follie told mée, that the way on the left hand was beſt and faireſt, and Temeritie my horſe kept a ſtinging to go that way, ſo that I had much a doe to raigne him in. Then ſaide I to Follie, that I feared leaſt the græne graſſie way would lead mée into ſome ditch and quagmire, where wée ſhould ſtick faſt. Beſides that I was more then halfe diſcouraged with her tales, which ſhée had told me, & though I in hart hated them, yet notwithſtanding cuſtome cauſed mée to vſe them, not being able to doe otherwiſe without Gods grace. Hereupon I was reſolued to take that way that lay on the left hand, Follie keeping mée companie.

But as wée were thus talking together, I eſpied two Ladies comming towards the place where wée ſtode, (which made me very glad.) One of thoſe Ladies rode vpon a white Horſe, and went in a gowne of coſtly colours, brauely imbrodered with néedle worke, in the which border, the three Diuine and the foure Morall vertues were written. This Ladie was verie beautifull, and ſhée ſeemed naturally to bée fraught with Godly graces & gifts, ſhée had a neate bodie, a

swéet countenance, a modest gesture: her face was not painted, shée was alwaies very curteous, shée pretended authoritie and reuerence without flatterie, shée was not sowre and grim, but louely and amiable. The other Lady rode vpon a rats couloured horse, and went in a changeable coloured gowne, garnished with gold and excellent cost: she wore about her neck a chaine of Gold, with rich iewels tied vnto it: her fingers were decked with ring vpon ring: shée séemed to haue bén delicately brought vp, her face was beautifull, but I suspected shée was painted: her lookes were wanton and vnconstant, and shée rolled her eies euery way.

This Lady came to mée before the other, and after salutations, I asked her which of the two waies I should take to finde perfect felicitie. Shée answered mée, saying: My sonne, if thou wilt follow mée, I will bring thée a short and pleasant way through a gréene medow. Bé not doubtfull, for I will lodge thée this night in the Pallace of Felicity: into the which when thou art entred and placed, thou néedest not think vpon any thing, but what may best please thy minde, and procure thy delight: as, fine fare, dancing, singing, soft lodging, Ladies loue, laughing, hunting, hawking, fishing, fowling, riding, running, shoting, bowling, rich aray, and all things also that can be deuised to please thy fantasie: all which pleasures I will prouide thée, with a thousand more. For it is in mée to bestow such things vpon them that take me for their mistresse.

With these words I was bewitched, and longed to sée this pleasant Pallace, not mistrusting that shée was any other then shée said and séemed to be. And being desirous to learne her name, I began thus: My good Lady, may it not offend you if I aske your name? My son (qd she) such as follow me, and haue had experience of my goodnesse, cal me Felicity, and that deseruedly & of good right. For I am indéed the empresse of the pallace of worldly pleasures, whether I will bring thée before night if thou wilt follow me. There are some enimies of mine, that nick name me, and spitefully miscall me by false and counterfait termes, saying, that I am named Mallice,

Vanitie

Vanitie, Vice, and Voluptuouſneſſe. But giue thou no eare vnto them: for they ſpeake vpon enuy, hatred and euill will.

Then approched the other Lady, which after ſalutation done, vttered theſe words vnto mée. Reaſon required that I ſhould haue ſpoken firſt, but this painted Peacocke, named Wicked Voluptuouſneſſe puts forth her ſelfe to ſpeake before me alwaies, and to take the tale out of my mouth: Take héed of her, for doubtleſſe her communication corrupteth and infecteth euen the very beſt liuers with the poyſon of her error. Now I ſée thou art of good inclination, & ready to weigh thy paths in the Ballance, willing to walke as well the good way as the bad. And ſéeing thy minde wauereth, apply thy ſelfe vnto Vertue continually, ſhorten the ſorrow of thy ſoule, water thy well with wiſedome, aduenture not thy preſent precious age, to be boldened in ambition and vaineglory, deteſt the danger of vnſatiable couetouſneſſe, let not thy liking bée laide vpon licentious loue, auoid & ſhake off idleneſſe by vſing thy ſelfe to honeſt exerciſes, flie worldly Felicitie, arme thy ſelfe againſt the dart of Cupid, leaſt at length hée ouer come thée: open thine eares of vnderſtanding, and follow my counſell. I am not the vile, villanous, vain, miſchieuous, ſubtill, deceitfull and lying Lady Voluptuouſneſſe, but I am the aſſured and ſafe way that leadeth to perfect Felicitie. And though I am narrow and painfull to paſſe, yet if thou wilt follow me, I will make thée merry, and guide thée in the very way which God hath ordained to lead vnto true bleſſednes. For my ſon, thou muſt vnderſtand this that almighty God doth not beſtow on men perfect ioy & ſouereigne goodnes, vnleſſe they labor to atchieue it. If therefore thou think alwaies to paſſe thy time in pleaſure, and followeſt thine affection, doing all whatſoeuer ſéemeth delectable to thy wilish fantaſie, & ſuppoſeſt that way to find Felicity, thou art far wide, & greatly abuſed: for, He that will haue hony muſt make much of Bees. If thou deſire Felicitie, ſo lead thy life that God of his goodneſſe may vouchſafe to giue it thée. Cleanſe thy heart, and empty it of euill thoughts, bée firme in faith, eſtabliſh thy ſoule with ſoundnes and ſinceritie, be not deceiued

with

with damnable doctrine, nor led astray by wrong opinions. This that I tell thée cannot be done without labour, neyther can any profitable or good thing bee obtained without paines taking. Thou seest how Shepheards, Sea men, and all Artificers, if they grow in wealth, it is by labour and trauaile. Were the husbandman any better then a fole, if hee should hope in harueſt to reape corne off his ground, where he hath sowne no seede, when season serued: Euen so is that man meruailously misinformed, that thinketh to atchine perfect felicitie, or to reape true blessednesse, hauing not first tilled his field with Vertue, God déedes, Faith, Hope, and Charitie, which is the high way to Heauen. The Husbandman dungeth his ground, soweth his seed grafteth his trées, tarreth his shéepe, leadeth his lyfe in labour, hoping to enioy the fruit, the grasse, the graine, the wooll, and generally all the profit: the expectation and full account whereof, maketh him to take paines with pleasure. Euen so, if thou wilt bée content painefully to walke this way, without regard either of Rocks or Mountaines, doubt not to finde true felicitie.

Hauing heard this long and wise admonition, and marking the Ladie well, I could not be in quiet till I knew her name. Wherefore I saide, Madame (without offence bée it spoken) I pray you what is your name? shée answeared, saying: My sonne, I am great with God, I am acquainted with the Saints, I am all in all with Angells, I am much estéemed of good men, without mée nothing is done in Heauen, and without mée no good thing can bée done in earth. I am commonly called Felicitie, Wisdome, and Vertue. I gouerne good Kings, Princes and people: I rule Prelats and Ecclesiasticall persons: I stop the mouth of false Prophets and erronious teachers: I hinder their heresies, and staie their wicked procédings: I gouerne householders and their families in good order. I am a companion with the louers of learning. I am husband to all chast wiues, widdowes and vertuous Virgins. I reward my friends in prosperitie with holinesse, and in aduersitie with kindly consolation. I mi-

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nister vnto them foode, raiment, lodging, strength, patience, and all things necessarie, and whether it bee little or much they take it in good part. Contrariwise, the friends of Voluptuousnesse are neuer satisfied, although they haue to much.

My friends had rather sing Psalmes then vaine songs: they had rather fast than bee dronke: they had rather pray than curse: they rise earely and goe to bed late: they haue care of the Common wealth: Faith counsaileth them, Hope assisteth them, Charitie enflameth them, Wisedome gouerneth them, Iustice guideth them; and I doe and will inrich and incourage them, that all the world shall haue them in admiration, honour and reuerence. Yea though their bodies die, yet their fame shall liue for others example: and their soules shall remaine immortall, like vnto the estate of Angels. Contrariwise, he that leadeth his life in Voluptuousnesse, Ambition, Filthinesse, Vncleannesse, or Euill conuersation, if he be not sorie for his sinfulnesse, and repent him of his time lewdely spent, that mans death is damnable, and his shamefull report shall neuer dye, no more then that of Sardanapali, Nero, Heliogabulus, Herod, Pilate, Annas Caiphas and such like, therefore my sonne, leaue Voluptuousnesse if thou meanest to finde true felicitie and perfect blessednesse.

The wandring knight by the counsell of Folly, left Lady Vertue, and followed Voluptuousnesse, which lead him to the Pallace of worldly Felicitie.

The seauenth Chapter.

When I had heard both the Ladies tell their tales, I was more amazed then euer I was before, insomuch y I will not which to take for my guide. But alas (poore perplexed pilgrime) if I had but the wit of a Wadcocke, and not wauoured in minde, I had

 follow,

followed Vertue & left Voluptuousnesse. But being amidst mine amaze, I requested my gouernesse Folly to teach mée quickly, which of these two Ladies I were best to follow, for the finding of true Felicitie. No sooner had I spoken the word, but sodainely shée cast out this language, saying, that Vertue was an Hipocrite, and that her way was painefull to passe. But (saith shée) if thou follow Voluptuousnesse, thou seest his way is layre, sweete, greene, and pleasaunt.

If thou follow Vertue, thou submittest thy selfe to cold, heat, hunger, thirst, trauell, paine, and wearinesse: thou must rise early, and go to bed late, stand in feare, weepe, take care, liue in sorrow, and yet in doubt to haue Felicity at last. If thou offend her neuer so little in word or déede, shée will leaue thée, for shée is too seuere: euen in small trifling matters. Whatsoeuer shée saith to thée now, she will denie when shée hath thée among the Rocks and Mountaines: shée will leaue thée alone among wilde beastes, to lead thy life in the Wildernesse. Wherefore I aduise thée beléeue her not, and follow her not. But let vs take this faire large way on the left hand, through which the greatest part of people doe passe, and at night wée will lodge in the Pallace of Felicitie. And this I tell thée, that if thou chance to mislike of thine entertainement there, within a day or two thou maist returne for the way is but short, and then (if thou think good) thou maist climbe ouer the mountaines, and ride through the way on the right hand.

These delicate deuises of my friend Folly, dashed quite the aduertisements of Vertue, whom (with thanksgiuing) I bad farewell, desiring her not to bée offended in that I did not follow her ouer the mountaines. Then Lady Voluptuousnesse lead the way, my horse Temeritie trode his trace, Folly followed fast at my héeles. Vertue viewed vs very well, & came sadly behinde mée, euen like one that mourned after a dead corse, borne to bée buried, crying with a loude voice. Ah thou arrant Asse, leaue Voluptuousnesse, for shée will lead thée to death and destruction. The counsell of thy

friend

friend Folly is diuelish, shee daily deceiues such as follows her: her Felicrie is false. The language of Voluptuousnesse is a meere charme, wherewith shee vseth to bewitch her children.

Notwithstanding this exclamation and rebuke, I went on my way, and could not away with her christian counsell: which when shee saw, shee gaue mee a furious farewell, saying, O monstrous man, O bedlam beast, O sole infortunate, O idiotly Zdoll, O shadow of man: thou hast no more sence or reason then an Asse, thou shewest thy selfe to be shameleese in thus framing thy fancy to follow Voluptuousnesse, and to forsake Vertue. Wilt thou imbrace worldly wealth, rather then heauenly grace? Didst thou desire the tree before the fruit? I see thou art foulely abused. Hee that leaueth Vertue and followeth Voluptuousnesse, is subiect to Sathan. Remember O thou wretch what Salomon saith: For that I haue cryed, and thou hast refused to come after mee, I stayed till the morrow, but thou vnderstoodest not, but doubtest my counsell, and wouldest not receiue my correction, therefore I laugh at thy destruction, but when thine euill hap and trouble commeth, then thou seekest mee in the morning, when thou shalt not finde me, because thou hast hated knowledge, and hast not receiued the feare of God, nor obeyed my counsaile, but despisedst my correction.

Which words vttered vnto mée by the mouth of Wisedome might suffice to withdraw mée from my foolish enterprise. But shee preached to a post and Folly whom I followed, did mocke and deride her all the while.

How the wandring Knight was receiued and welcommed to the Pallace of worldly Felicitie.

The eight Chapter.

After we had passed certaine degrées on our way with vnwonted ioy, Voluptuousnesse laid her hands on my head, and gaue mée her best blessing, I letting her alone (as one to whom I ought dutie.) Then vttered shée vnto mée certaine sweet words, which inchaunted me: for presently I lost my senses, esteeming all well that shée said or did. After wée had spent in sport two houres of the time, the Sunne began to set, and so I espied the Pallace of worldly felicitie, whereat I was not a little glad: for it seemed to mée very pleasant, and mée thought I smelt dainties. Whereas indéede all was very witchcraft. When wée were within a crosse-bow shot of the Pallace, Voluptuousnesse hopt and halowed, whereat came out a Legion of Ladies pompeously apparailed, among whom were these: namely, Lust, Prodigalitie, Lecherie, Wantonnesse, Carelesnesse, Brauerie, Lasciuiousnesse, Ambition, Drunkennesse, Licoristinesse and such like.

Being dismounted from my horse, Folly tooke off my Helmet, and my face being bare, all the Ladies kist me, and bad me welcome: which entertainment agréed wel with my foolish fancie. Then Prodigalitie and Ambition lead mée by the hands, Laciuiousnesse and other Ladies lead the way before, Brauery and the rest followed after. Thus wée entered into the Pallace of worldly pleasure, the gate whereof was great and high, built of Marble stone, and alwaies stood wide open, day and night, Winter and Summer, whereat I meruailed much. Then Voluptuousnesse told mée the reason with these words: I alwaies kéepe open house for as many as will, & at what houre so euer any doe come to me, by night or by day they are welcome, and I will receiue them royally. Then Voluptuousnesse lead me into a great and sumptuous hall, hanged with cloth of Arras, and full of Torches burning round about. There Lust vnarmed mée, and Brauerie gaue mée a night gowne of Crimion Velect, lined with Martine skinnes. Within a little while after the table was couered, in came the fine cates, and to supper we goe.

This

This done, Lady Voluptuousnesse put mée in the gorgeousst place, and there sat on the other side of mée Licorousnesse & Dronkennesse, there the rest of the Ladies sat downe in there degrées: but Voluptuousnesse sat right against mée, who courteously carued mée of the delicatest meat. Our watters were young gentlemen, very braue apparailed, our service was sumptuous, our meates were well seasoned, and handsomely handled: our Cookes were cleanly, our Butlers bountifull, our seruitours very singular: our Musicke was excellent, our Singers were sweet, and every officer exceeded in delicatenesse. There was fine feeding, pleasant parleing, continuall quaffing, insomuch that halfe a pronche and whole a pronche was a goodly game: ribaudry was our recreation, and as for knauery it was cannall to the prowfe. When supper was ended, Lady Wantonnesse came to mée, and asked me if I would daunce: And Lady Lust likewise, asking mée whether I would lie alone, or haue a bedfellowe. I made answere, that I was weary by reason of my iourney, and so desired to goe to bed. Then Luciuiousnesse brought mée to my chamber, where she lodged me in sweet sheetes, a soft bed, curtaines of Tiffue, and all things costly and excellent. In conclusion, Lady Voluptuousnesse tooke her leaue, promising in the morning to shew mée the rest of the Pallace of worldly felicitie, whereof I dreamed all night, my head was so full of topes.

Voluptuousnesse sheweth the wandring Knight some part of the Pallace, and after brough him to dinner.

The ninth Chapter.

IN the morning when the Sun beames bright lie adorned the chamber where I lay, I perceiued the gallant glasse windowes of costly christall. Luciuiousnesse came vnto mée, and bad mée good morrow, asking mée if I would rise. Whereto I answered yea, and did so with speed, how-beit I was trimming my

selfe, in came Licorousnesse, and her sister Dronkennesse, who had prepared my breakfast: anon after came in Lady Voluptuousnesse accompanied with Lust, Lechery & all the rest: she was apparelled more like a goddesse then a quéen. Al these kissed mée swétly, & sate downe with me to breakfast, which béing ended. Ambition put vpon my head the cap of curiositie, wherwith presently I bécame so curious as could be in all things sauing goodnesse. Then I desired Voluptuousnesse to shew me the rest of the Pallaice according to her promise, so wée walked together into a goodly great chamber hanged about with cloth of gold beset with pearles. This chamber was paued with marble blacke and white, the pillers were Iasper, the rose was Inory laid on with gold, and the staires were Alablaster. In this chamber also was a sumtuous chair of estate, wherin most magnificently sate a Prince, hauing on his head, an imperiall crowne of gold, beset with precious pearles, and in his hand a scepter royal. He was besides that, very richly arayed, accompanied with many nobles, pompeiously apparelled. This Prince I reuerenced, and he likewise saluted me, giuing commandement that I should be most singularly and excellently vsed. So wée went from thence and being abroad, I asked Lady Voluptuousnesse what Prince the same was, who said that he was the Prince of this pallaice (euen my father) the onely giuer and bestower of Felicitie, the which I beléeued to be true, till I found indéed, that hée was Lucifer, the father of filthinesse, the grandfather of Gluttony, the Prince of Pride, the Emperour of Iniquitie, and the Lord of lewdenesse, a Ruler of the world, and one that had nothing to doe in heauen but in earth, among a sort of wicked worldlings and diuellish people.

This Lucifer arrogantly challengeth vnto himselfe that he hath power to giue glory, honour and riches to whom he listeth as the Scripture witnesseth wherefore worldlings doe serue him as his subiects. From thence we went to the treasurie house, where we saw cofers full of coine & iewels, which was kept by Lady Fortune (as Voluptuousnesse said) & she bestowed all that treasure on such as the king commanded.

From

From thence wée went vp into a great Gallery, where wée saw three cabinits, the first full of fine wallen, the second of pure silks, the third of faire white linnen: this place Pomp had in keping. From thence we went to the perfuming house, which differed nothing from an Apothecaries shop. For there I found all things that might mone a mans appetite or stirre vp his delight. There were colours to paint proud women, perfumes & oyntments to make their bodies soft and swéet, and this place was kept by Lasciuiousnesse. Then we went into the goodly large vaughts, where wine of no kinde wanted there, and was dame Drunkennesse her kingdome. From thence I was lead to the kitchins, where all things were kept in order by Licorusnesse, whose rule lay in that place. From thence to another great roome, where we saw a sort of yong swéet faced bodies: Voluptuousnesse told me they were Ganimedes & Endemion. From thence she had me vp to a place that was builded very round in compasse: which place was meruailous bright and lightsome: by reason of the great glasse windowes of Christall This serued them instead of a temple, for they had none other. Here wée saw a great nũber of fine delicate dames, excéding amiable & beautifull, amongst al one excelled, whose name I asked, and Voluptuousnesse sayde it was Lady Venus whom all licentious louers doe like notably well and honour her as a Goddesse. By her sat a blind boy, who with his bow and arrows shot at aduentures, and hit my hart: by and by, came downe dame Venus and she plucked it out, receiuing me with comfortable words and wonderfull perswasions. And although the arrow was quickly taken out, and might séeme to doe no harme: yet I thincke the head thereof was poysoned, for it hath made so déep a wound, as is very infectious, and scarce cureble, vnlesse with some special plaisters. The same Cupid gouerneth all lecherous Louers of what age soeuer they bée or degrée, witnesse daily experience, hée is naked and past shame, not caring who loketh vpon him: his blindnesse representeth the folly of such as run headlong after lewde loue, setting their feathers in the winde without

respect

respect of any after clap. His bow and arrows doe signifie the folly of soles, which offer themselues to bée his Fut, and standeth still while hée doth shoote and hit them. His wings signifie the wauering minde of such as he hits, who are quiet in no place or time. For who is more mutable, vaine, light, inconstant and variable then the fleshly louer. Some say, that this Cupid hath a torch burning in his hand, meaning thereby that hée burnes to the heart, all them that hée toucheth. All is dispatched, Voluptuousnesse and I went to dinner, and she promised me when we had dined to shew me the rest of the Pallace.

Dinner being done, Voluptuousnesse sheweth the wandering Knight the rest of the Pallaice of worldly Felicity, with the discription of the Towers thereof. And by the Author is declared the euill fruite of certaine notorious sinnes.

The tenth Chapter.

THis chaunced in the pleasaunt moneth of May, when loue and lust is most in force: so it was determined that we should sup in gwdly gardens, not in banketing houses although they were wonderfull fine, but in arbours, ouergrowne with swéte Eglantine, Rose trées, & Vines, faire and cléere fountaines of cold water running by, and fragrant hearbs and flowres, casting a comfortable sent. The little prétie birds did sing round about vs, as well in cages as on trées & bushes. There was playing, piping, singing, daunsing, leaping, imbracing, & kissing finally, each louer with his Lady was merry, and to be briefe, euery one did what liked him best, and thought themselues happy to finde such felicitie. But all my desire was to sée the rest of the Pallaice: wherfore I charged the Lady Voluptuousnesse with her promise, which toke effect, insomuch that wé went all a long, to a certaine place where

I saw the very secret lodgings of Voluptuousnesse. But what they were for feare of offending the reuerent Reader, I meane not to rehearse, then wée went from gallery to gallery, from office to office, from chamber to chamber, where I saw euery place furnished with so rich moueables, and of such choyce, as nothing can bée wished more.

Amongst all these romes one chamber excéded in largenesse and workmanship, for costly carning, and in all other respects. There I found a very braue bed gorgeously trimmed, insomuch that I commended the same highly. Then Lasciuiousnesse saide that shée had charge of that Chamber, and if I listed to lye there that night I should. Lust also promised to bring lady Venus to lie with me, I hearing this, me thought I felt the wound that Cupid gaue me, as fresh as at the first. Then went wé about the Wals which were all of Jette, thicke and strong. Upon these Walles were built seauen towers like vnto steeples, and euery tower had his owner. In the first lodged Pride, in the second Enuy, in the third Wrath, in the fourth Gluttony, in the fift Lechery, in the sixt Couetousnesse, and in the seauenth Sloath. My purpose was to goe into them all one after an other. And as I entred into the Tower of Pride, which was the first, I spied written this Posey ouer the Porch, PRIDE IS THE PRINCE AND ROOT OF ALL SINNES. For as a King is accompanied with a great traine of Seruitors, euen so hath Pride, a sort of Sinnes for her Subiects, ouer whom shée raigneth Princelike. Againe, as kings kéepe and hold their owne aright, euen so doth Pride behaue her selfe towards the proud. It is a singular signe of a great reprobate and castaway, when a man liueth long in Pride. For this same displeaseth God more then all other vices: as humility pleaseth him more then all other vertues. And bécause the proud aduance themselues aboue all other, the Diuell dealeth with them accordingly. For as the Crow when hée is not able to cracke a hard Walnut with his Bill, setteth his flight aloft right ouer a great stone, and letteth it fall, breaketh the same, and then alighteth to eat the kernell:

euen so playeth the diuell with the proud, for first he aduanceth them aloft, & bringeth them to promotion in this world, but when they are in the top of their happinesse, and thinche vpon no danger, then, euen then comes the Diuell, and he throwes them downe headlong with a mischiefe into hell.

The difference betweene the humble and the proud, may be knowne by that of corne and chaffe. For as chaffe being light is puft vp aloft with the winde, and is sodainely consumed, whereas contrariwise good corne lying low, is gathered from the ground, laid vp in garners, and esteemed of euery body, euen so it falleth out with the pride of the proud, and the humility of the humble. Vnto pride doe appertaine these vices following: namely, Arrogancy, Presumtion, Wrath, Contempt, Heresie, Hipocrisie, Disobedience, Vaineglory, Ambition, and such like.

In the second tower lodged Enuie, ouer whose entry doore, this deuice was written: FIRE-BRAND OF HELL, AND THE DIVELLS DARLING. Now Enuy is a sadnes & heauines of hart, for anothers prosperity. This sin hath soueraignety in the bad, as charity in the good. Charity is a badge of saluation, Enuy of damnation. The enuious man differs not from the Diuell in any degree, they are partners in gaine & in losse. If the Diuell reape profit, by doing euill, the enuious man will be sure to follow his trade, for lucre sake. And as the enuious man grudgeth at anothers profit & good name: so doth he delight in anothers losse & ill report: There cannot be a fouler and more cruell sinne then Enuy: for shee alwaies tormenteth and vexeth the follower, I meane the enuious, in whom shee dwelleth. He that seeketh to gette good by others euill, neuer amends in that minde. And he that planteth his pleasure vpon anothers paine, shall haue such fruit, as he that grafts figs on thornes: or would make fire to burne by powring water thereon. Enuy is a disease hard to be healed, because it lyeth hidden in the hart, where the Phisition cannot come to cure it. There belongs vnto this vice, Bancketting, Treason, Disdaine, and others.

In

In the third Tower dwelt Wrath, ouer whose Porch this Posey was written. THE VERIE MVRTHERER OF HOLY LOVE. For as holy loue prepares the conscience to dwell with God, so doth wrath prepare it to dwell with the diuel. Wrath taketh away the hearing of reason. The wrathfull man will heare the counsell of none. There is nothing resembleth the Image of God more then man, being in perfect loue. For God will bée there where vnity is kept, where people bée at peace, and where Countries bée quiet: which cannot bée in a wrathfull wretch. A wrathfull man is like vnto one possessed with a diuell, who is euer tormented vntill hée hath vomited him out. Wrath maketh men fight, Wrath causeth blasphemy, by Wrath the Diuell conquereth countries, Wrath is like a mussed Dog. For when hée cannot bite, yet with snarling hée makes other goe together by the eares. And as the fishermen troubleth the water, bécause the fish should not sée his nets, euen so the Diuell by Wrath troubleth man, to the end, hée should not vnderstand nor perceiue his owne destruction. To the wrathfull man bélongs inflaming of the heart, indignation, disorder, blasphemy, contention, rancour, reuengement, murther, and such like.

In the fourth Tower dwelt Couetousnesse, whose Posey is this. IDOLATRIE AND A BOTTOMLESSE GVLFE ARE INSATIBLE. The couetous man is forsaken of God, for hée loues his gaine better then God: hée had rather lose God, then goods. For little trifles that touch his profit, hée sweares and lyes, which is a thing most damnable. The Faith, Hope & Charitie which hée should haue towards God, Couetousnesse turnes it to riches. The couetous mans heart is all vpon his goods, and not vpon God: for where the heart is, there is also a mans Loue. The Couetous man offendeth in euill getting, in euill vsing, and in euill louing his goods. The Couetous man is gouerned by the Diuell, hazarding his soule to eternall torment for the lewde loue of temporall toyes. And as the Mouse is caught in the Trappe, whiles shée hopeth to gette the Bayte:

euen so is the coueous man by the diuell, in hunting after riches. The couetous man is like vnto a hog, whose life doth little good to any man, but rather great harme, by reason of the noysomnesse & filthy stincke, which that nasty beast procureth: but when the Butcher hath killed him, then he yelds profit, because it nourisheth, &c. Euen so the couetous man whiles hée liueth, doth good to none, but rather damnifies his neighbours: marry when Gods slaughter man (Death I meane) comes, and destroyeth him, then those that liue fares the better. The couetous man is like vnto a band dog, that féedeth vpon carrion, and will admit no companion to take part with him, but eating all alone, and filling his guts till hée burst, hée dyeth, and the foules of the ayre deuoure him. The couetous man hoordeth his goods, and suffereth the néedy to starue. The couetous man croweth ouer the poore, the Diuell croweth ouer him. And vpon Couetousnesse attend these monsters, Vsury, Simony, Fraude, Periury, & all Sacriledge, Deceipt, Extortion, Oppression, and the Diuell.

In the fift Tower dwelt Gluttony, ouer whose portall this Posey was written, VENEMOVS WINE AND DEADLY DAINTIES. Truth it is, that the throat is the gate of the body, you know that when an enemie would win a castle, if once hée get in at the Gate, hée makes no doubt of winning the hould: euen so the diuell, when hée hath entred in at the throate, it is no question but hée will winne both the head and body. Now his custome is to enter with many sinnes, of whom Gluttony is the mother: For the drounkard and immoderate féeder, consenteth to all vice. Therefore it is requisite to set a good Porter to kéepe the throat, least the Diuell get in. For as a man may lead a Horse, when hée hath him by the bridle: euen so may the diuell rule a man, hauing once gotten hold of his mouth by Gluttony, yea hée then possesseth him wholy The seruant being corne fed, oftentimes rebelleth against his maister: euen so the body hauing receiued excesse & more then enough is apt to rebell against the spirit. Gluttony kils more then the sword of the enemy, it makes many to dye sooner then they

should

should by nature. Excessiue eating and drincking corrupteth the body, and ingendereth diseases. By Gluttony men bée franked, as Capons are crammed. A glutton is worse then a Hog that feedeth filthily, and yet the Hog is like his Sire, of whom he takes his manners, and doth but his kinde.

They that make tauerns their temples are like a hog wallowing in the mire. For as the filthy hog tumbleth in mire and durt, euen so doe Gluttons and drunckards oftentimes wallow in damnable Drunkennesse and Gluttony. Upon this foule sinne, other sinnes doe depend, as namely, Greedinesse of meat, Deuouring, Daintinesse, Excesse, Dulnesse of feeling, Fooliſh mirth, Vaine babling, Ribauldry, and Boldly beastlinesse.

In the first Tower liued Lechery, whose Posey was:
A COMMON AND FILTHY WHORE DEFILETH BOTH BODY AND SOVLE.
For the filthinesse of a Harlot corrupteth a man within and without. Of all sinnes, this sinne of Lechery is the pleasantest to the Diuell, because it hurteth both body and soule, and because hée was neuer toucht with it, being a spirit, and no body. Were not the Marchant a fiat fole to make any bargaine, knowing afore that hée shall repent it after? Euen so the Lecherer takes much paines, hée spends his goods to accomplish his desire, but afterward hée repenteth both his paines, his cost, and his purchase: nevertheleſſe, with that repentance hée is not forgiuen of God, vnleſſe a full purpose and resolute intent of amendement issue and follow therevpon. The Lecherer in his life is three wayes tormented: first with the heat of a harlot, secondly, with the paine of his hurt, and thirdly with the worme of his owne conscience. Hée burnes in concupiscence, hée stinckes with infamy, his conscience accuseth him for his offence. Lechery is a ditch wherein the Diuell hurles other sins. To behold a woman wantonly is a great alluring to Lechery, so that good were it, not to looke vpon her at all, but much better not to touch or meddle with her carnally. Sire other sins wait vpon Lechery, to wit, Fornication, Adultery, Sacriledge, Incest, Bug-

gery, Rape. In the vij. Tower dwelt Sloth, whoſe poſey was this. A SLOATHFVL HVSWIFE AND ALWAIES SLEEPING. Sloth is a heauineſſe of hart, and an hatred of ſpirituall goodneſſe, whereby a man is made negligent in ſeruing of God, either by good woꝛds pꝛoceeding from the mouth, oꝛ good woꝛks iſſuing from the hart, both which God himſelfe willeth. It is moſt fit to acknowledge a creatoꝛ & an increaſer of ỹ good & goodnes which wee daily receiue: as alſo to confeſſe our ſelues ſinners, and God the foꝛgiuer. But as people are dull to do good deedes, ſo are they ſwift to commit ſin. Many euils grow by Sloth, whereof two bee perilous, & Sloth her ſelfe confeſſeth no leſſe: namely to neglect a conuerting vnto Chꝛiſt, & a careleſneſſe of confeſſing ſin. Wherby it commeth to paſſe, that oftentimes many depart this life, not confeſſing themſelues to haue offended God, neither yet conuerting oꝛ turning vnto him: in doing whereof thy hazard both body & ſoule. It is a hard thing foꝛ one to dye well that alwaies liued ill. In this tower of Sloth are fifténe ſeuerall lodges oꝛ cabins: in the firſt ſpeth Lukewarmneſſe, in the ſecond Laſciuiouſneſſe, in the third Drouſineſſe, in the fourth Careleſneſſe of himſelf & his health, in the fift Delaying the time to doe good, in the ſixt Rechleſneſſe, in the ſeauenth Daſtardlineſſe, in the eight Vndeuoutneſſe, in the ninth Heauineſſe of Hart, oꝛ hatred to ſerue God, in the tenth Wearineſſe of life, in the eleauenth Deſperation, in the twelfe Vnſtaidneſſe, in the thirtéenth Vnconſtancy, in the fourtéenth Murmuring, in the fiftéenth Vnpatience. And thus much of the vij. towers built vpon the wall, & the dwellers in the ſame. It remaineth now to ſay ſomewhat of the ſtanding of this Pallace, which wée intend to doe in few woꝛds.

The ſituation or ſtanding of the Pallace of Wordly Felicity.

The eleauenth Chapter.

THis Pallace was ſituated oꝛ built in a pleaſant valley, vpon the fot of a high mountain, inuironed with hils on euery ſide, whereby it was not onely defended from foꝛce of tempeſts, which way ſoeuer the windes blew, but the very

hils

hils themselues were very sightly & seruiceable. For on the one side was a goodly vineyard, wherin grew grapes of sundry sorts, on ỹ other side it yelded great quantity of graine: on another side were proper woods, which yelded great store of good timber & trées, wherin bred all maner of braue birds. On another side wer warrants & connibores ful of Hares & Connies, in another place also was a gallant park, where was no want of Déere, red and fallow. Béyond these Hils were goodly forrests, full of gentlemanly game for hunting. In the baly where the Pallace stood, was a meruailous faire gréne medow, through the midst wherof ran a riuer of fins fresh water, vpon the brims wherof on both sides along grew Apple trées, Peare trées, Plum trées, Oliue trées, elder trées, Oke trées, Elme trées, & such like: fast by the goodly bank also grew many young hasill trées, full of nuts at the time of the yéer, & by that againe such store of walnut trées, as passe to bé spoken, béesides many ponds full of fish, & excellent orchards of all kinds of fruit, & goodly gardens also of swéet flowers. The riuer was not without great store of water foules, and as for the wood, ther bred in it Hawks, Herns, pelicans, phesaunts, cranes, woodcocks, bitters, kites, crowes, cormerants, turtles, woodquists, eagles: to bé short, all kind of birds possible as might bé perceiued by feathers, which fell from them to the ground in pruning themselues. What should I speak of pigin houses, & of secret banquetting places fine and delicate? why it were but folly: beside al this, you must thinck that ther wer tennis courts, & other places for pastimes, the wals therof were very high, insomuch ỹ it would haue made one amazed & dizzie to loke downe from the top. There was also a meruailous moat & feareful to behold, the bridg wherof was not broad, & called Desperatiõ, the passage ouer béeing a long narrow planck, so ỹ if one trode neuer so little awry, hée fell in with hazard neuer to bée recouered. The stables wer ful of goodly horses, as hobies, iennets, barbed horses, geldings, hacnies, mules, camils & colts. The kennels full of dogs, as greihounds, otterhounds, harehounds, spaniels for land & water, mastiues, for Bull, Beare, & Boar. We supt in a banquetting

house

house, & our supper excelled all the fare that euer I saw: Lady Venus kept mée company, & I was dulled with the sumptuous seruice that I had. All my delight was to behold Lady Venus, who sat ouer against mée, insomuch that at last Voluptuousnesse ouercame me. Supper being ended, in came stage players, dauncers, maskars, mummers & many sports, which we vse dayly in feasting. Now when I waxed weary. I toke my leaue of the company, with good night: and then was I brought to the brauest chamber in all the Pallace, Lady Venus and her wayting maids tending vpon me. But euery one departed after I was in bed, saning onely Venus, the Goddesse of loue, with whom I lay all night.

The Author declareth how the wandring Knight and such like voluptuous liuers in this world, transgresse the ten commaundements of Almighty God, vnder written.

The tenth. Chapter.

SO long as the Knight continued in this pestilent Pallace of worldly desire, following his owne fantasie, by vaine Voluptuousnes enticed, he did no other thing but play the fole, daunce, leape, sing, eate, drinck, hauck, hunt, fish, foule, haunt whores, and such like, (as did the prodigall sonne) and lead a dissolute life, for the space of eleauen dayes, which signifies a meruailous mistery, and vnfortunate. For the number eleauen by the opinion of Christian Doctours and Philosophers, is a wicked and vnlucky number, for that the number of x. signifies the x. Commaundements of God, and the number xi which is one more, prophesieth and foretelleth the transgressing of them. Wherefore the Knight hauing remained xi dayes in the Pallace grieuously transgressed the will of God letting lose the bridle of his owne affections, without refraining any of them. If you note well the promises, and sée into the sequele, you shal finde, that such as line after the order of the Pallace of Worldly Felicitie, being giuen to follow the

pomp

pomp and pride of the world, with the pleasures and voluptuousnesse of the same, and seeme willing to leade that life without purpose of chaunge, nay rather triumphing and reioycing therein: I say, and say truely, that such are transgressours of Gods Lawes. Contrariwise, such as account themselues here to bee but Pilgrimes, and fire their affection on the other world, where royally raigneth Iesus Christ, reputing this life an exile, & desiring to bee delivered out of it, to the end they may enter in at the Pallace of the heauenly king, shall inioy the fulnesse and happinesse thereof.

As this world yeelds a great deale of temporall goods and transitory honour, so doth it also make an end of them. Now those that haue vsed these gifts to the glory of God, are gods people. Contrariwise those that haue vsed them voluptuously, are vessels of the Diuell and transgressours of the lawes of God, as may appeare by the x. Commaundements, which I haue set downe for that purpose. Wherein all worldlings may perceiue that by liuing voluptuously, they grieuously transgresse Gods Lawes to their owne destruction. And as the x. Commaundements were written in two tables, euen so are they deuided into two parts. The first comprehends foure concerning the loue of God. The second, sixe, touching the loue of your neighbour. And therefore who so leads his life worldling like, and fixeth his felicity in Voluptuousnesse, is doubtlesse a vessell of the Diuell, and loueth not God nor his neighbor, because he transgresseth the law of God, which followeth in due and conuenient order.

I Am the Lord thy God, thou shalt haue none other Gods but mée.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, & visit the sins of the Fathers vpon the children, vnto the third and fourth generation of them that hate mée, and shew mercy vnto thousands in

them that loue me & kéepe my Commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou kéepe holy the Sabboth day, sixe dayes thou shalt labour and do all that thou hast to doe: but the seauenth day is the Sabboth of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, thy maid seruant, thy cattell, and the stranger that is within thy gates, for in sixe dayes the Lord made heauen and earth, the sea and all that therein is, and rested the seauenth day, wherfore the Lord blessed the seauenth day, and hallowed it.

5 Honour thy father & thy mother that thy dayes may bée long in the land which the Lord thy God giueth thée.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

This is the law of God, by which you may perceiue that such as liue in the Pallace of worldly Voluptuousnesse, are transgressours of the same. Contrariwise, such as séeke for Heauenly Felicity are Gods beloued, & they shall haue the possession thereof. Now harken what happened vnto the Knight hauing liued xi. dayes in the Pallace of vaine and worldly felicity.

¶ The Knight went forth to recreate himselfe, and viewed the Wardens and Forrestes, which were about the Pallace of Worldly Felicity: Anone, hee saw it sinck sodainely into the earth, and perceiued himselfe fast in the mire, vp to the saddle skirts.

The xiij. Chapter.

After

After I had soiourned xi. dayes in the Pallace, transgressing Gods commaundements and leading a beastly life: I desired to ride into the forrests therabouts, not intēding to giue ouer voluptuous life, but for my pleasure, because I was weary of making good chēre. For although Worldlings delight to eate, drincke, daunce, leape, sing, ride, run, and such like: yet notwithstanding they cannot continue in this trade of life, without entermingling it with some recreation. Wherefore they often leaue by that constraint, their pastimes, though they intend to return therto againe. They do not vtterly abandon them, but breake off for a season to procure them better appetite. I then bēing weary, was willing to sée the warrens, & other pleasures, which when my gouernesse Folly vnderstood, she tolde the tale to Lady Voluptuousnesse, and shée consented to hunt or hawke with mée, wherof I was right glad. Then I apparailed my selfe in hunters guise, taking insteed of my helmet, a hat ful of feathers, for mine armor an horn, & I lept vpon Temerity my horse. Voluptuousnesse had a hobby, Folly a Jennet, & the other Ladies euery one of them a palfray. Ther came the huntsmen with greihounds & mastines howping, hallowing & galloping together, some one way, some another. The dogs were at a beck, vp starts the Hare, the cry was heauenly to heare. But in the midst of al our pastime, I chanced to breath my horse, & turning towards the Pallace of worldly felicity, sodainly I saw it sink into the earth and euery body therin. But what lamētable outcries they made, you ỳ haue reason are to iudge. Then did ther arise amongst vs a whirlewind, with an earthquake, which set vs al asunder, insomuch that I & my horse sunk in mire vp to the midle, onely remained with mée all this while my mistresse Folly. This earthquake pēlded such an aire of brimstone, ỳ the like hath not bēn felt: thā I perceiued that I was far frō ỳ pleasāt pallace, gardens, orchards & vineyards of Voluptuousnesse, but rather in a beastly bog sticking fast: & nothing nēre mé but serpents, snakes, adders, toads and venemous wormes.

Such was my perplexitie in this case, that I fell in despaire, beeing not able to speake one word, I was so sore amazed: But when I came againe to my selfe, reuiued from death to life, and found my selfe in that beastly bog, I tare my haire, I rent my clothes, I wept, I waild, I howled, I cryed, I wrung my hands, I strake my breast, I scratcht my face, I bit mine armes, and spake thus. O wretch, O Asse, O miserable fole, O captiue, O fondling. Where is now thy Pallace of worldly Felicitie? Where are now thy braue chambers hanged with cloth of Aras? Where are now thy gallant Gardens, thy Orchards, thy Medows, thy Corne fields, thy cofers of Coyne, thy Ladies of Loue, thy Hawkes, thy Hounds, thy Horses, thy Oxen, thy Seruants, thy soft beds, thy good chéere, thy Wines, thy Musick, thy pleasures, and all the things which thou hast abused? Alas wicked wretch, how hast thou béene deceiued. Thou thoughtest thou hadst béene in the Pallace of true Felicity, and for Felicity thou findest Vanity. Thou hast béene wickedly inchaunted thus to finde euill instéed of good. Herewithall I turned my selfe toward Folly, and railed at her, saying: O cursed, cruell, and deceitfull beast, O monstrous mocker of mankinde, O filthy Baud, O venemous Viper: Is this the good hap I should haue? Is this the place of Felicity, whether thou shouldest bring mée?

Cursed bée the day that euer I saw thée, cursed bée the day that euer I heard thée, cursed bée the day that euer I béléeued thée, cursed be the day that euer I followed thée. Is it euen so? that thus thou gouernest, euen beastly and damnably? Is it euen so? that thus thou leadest people, euen to perdition? Where is the felicity thou promisedest mée? Where is the good hap I should haue by thée? It is chanced to me euen as I doubted by the way when thou discoursedst thy filthy feats, béginnings & proceeding: how bée it thine inchauntments and thy flattery caused mée to kéepe thée company, when full faine, God wot, I would haue béen rid of thée. But such was mine arrogant ignorance, & ignorant arrogancy, that I followed thy daungerous counsell.

When

When I had thus scolded and take on, the lewde lossell lowdely laught mée to scorne Whereat béeing in a rage, I offered to draw my sword, but it would not bée: then I spurred my Horse, but hée would not lift vp his legges. Not withstanding for all this. I carried the mind still I might get out, not hauing help, euen by mine owne strength & industry. But bée you sure of this, that after a man is once sunck in sin, and drowned in fleshly voluptuousnesse, hée shall stick fast, & not bée able to recouer himselfe, vnlesse hée haue the helpe of Gods grace, which hée of his goodnesse giue vs all. Amen.

¶ The Author crieth out bitterly against worldlings, and their Felicity.

The xiiij. Chapter.

O Wicked Worldling, O Traitour, O Lyar, O damnable Deceiuer, armed with filthy fraude & cursed craftinesse, hauing a face like a man, but a taile like a Dragon, who with thy pestelent prating, promisest that which thou neuer wilt nor canst performe: to wit, peace, rest, assurance, blessing and felicity. Whereas contrariwise thou shewest thy selfe vaine, cruell, vnquiet, vncertaine, cursed, & desperate. And bécause thou wouldest bestow thy poisõs, & not bé perceiued, thou couerest it ouer with a little honny of delight. O foolish worldlings, & louer of Voluptuousnesse, why suffer you your selues to bé so foully abused? Why flye you not from her, since you know shé is damnable? Why doe you béléeue a lyar? Why doe you follow a deceiuer? Why bécome you acquainted with such a murtherer? Why doe you not purge your vnderstandings of erronious opinions? Why consider yé not what the world is, with a perfect iudgement? If you did all this, you should finde your selues out of the way. For worldly goods, voluptuousnesse and pleasure, are mingled rather with sower things then with swéet.

In following Voluptuousnesse, you are not happy, but

vnhappy, not wise, but flat fooles. S. Iohn saith. All that is in the world is concupiscence of the flesh, concupiscence of the eyes, & concupiscence of Pride. The world, and all her concupiscences shall passe: but hee that doth the will of the Lord shall continue eternally. Hearken yée foolish worldlings, hearken you vessels of Voluptuousnesse. This teacheth you assuredly, wherein consisteth all your felicity, & how it is damnable. Consider S. Iohns words. That the world shal passe, & the cõcupiscence of the same. What meaneth he by the world, nothing else but as S. Austen saith, all worldlings & louers of Voluptuousnesse, which prefer visible things before inuisible, the flesh before the spirit, Sathan before Iesus Christ: euen as commonly wée call a house good or bad, according to the vsage of them that dwell in it. The eye, the flesh, and the pomp of life is the worldlings felicity, that is their heauen. If all godnesse come of God (as most true it is) & that concupiscence of the eye, the flesh, & the pride or pomp of life commeth of the diuell, are not they deceiued that thinks it good or fire their affection to follow it? I could say, ther is a gnawing conscience to tormẽt the worldlings. I could say that the voluptuous man hath the wrath of god hanging ouer his head. I could say eternall death is reserued for his reward. After excessiue eating & drinking, comes surfets, agues, hedach, losse of wit, dropsies, losse of appetite, griping of the guts, palsies, weakning of the body, infamy and shame. Now to merry, wherein the voluptuous man taketh such pleasure, as in nothing more. First, what paines, what sorrows, what tormẽts and anguish hath the lewd louer, before he can compasse his desire, their desire cannot bée atchiued without losse. For wée sée that lechery and gluttony bréedeth pouertie, which is a very heauy burthen. But imagine it costeth nothing, as oftentimes it chaunceth among such as bée rich, yet notwithstanding they féele euen what followes, namely losse of body & soule. Touching the sin of lechery, a man therein is like vnto a beast. For in his blinde delight he is depriued of reason, and therefore the déed declareth it selfe to bée damnable. This sinne bringeth her reward in this world, as dropsies,

pal-

palſies, lepꝛoſies, gowts, burnings, botches, & French pore, which is the very woꝛſt, the cõmoneſt, the lothſommeſt, & the moſt infectious diſeaſe of al, beſides ỹ baniſhmẽt from all honeſt company, decay of ſtrength, & loſſe of good name & fame. Do you account him a happy man which ſpends his daies in dꝛonkennes & lechery, hauing here ſo many hels. Abſtinence oꝛ foꝛberance doth not warn them to take héed therof, though it be their onely medicine. Now touching concupiſcence of the eyes, whereby couetouſneſſe & deſire of riches is underſtood: Firſt, though gold & ſiluer bée but earth, what veration hath the couetous man to atchiue it? Hé ſaileth ouer tempeſtuous ſeas, he climeth ouer monſtrous mountaines, hé diggeth déepe into the bowels of the earth, hé ſuffreth hunger, thirſt, cold, heate, & a thouſand miſchiefes. One is dꝛowned, another kild, the third robbed, & hé that hath obtained his purpoſe, liueth in feare to loſe it: the couetous man ſuſpects euery body. It is not cofers full of coyne, that can make men happy. Our Sauiour termes it traſh & thoꝛnes, becauſe it pꝛicks the hart & coꝛrupteth both body & ſoule. S. Paul ſaith, He that wiſheth wealth in the world, falleth into temptation. Is not Iudas an example who in caſe of couetouſneſſe hanged himſelf. Now to concupiſcence of Pride. Hé that hath honour, authority, might, eſtimation & dignity in the woꝛld, thinketh hé is happy, but ſuch are loden with vnhappines. Foꝛ what pains laboꝛ & veration indureth the ambitious man, befoꝛe hé can come to dignity, honour & authoꝛity? And when hé hath it with all theſe verations, hé is not ſure how long hé ſhall inioy it. Wée ſée oftentimes Foꝛtune turnes her whéele, & that the ambitions ends their liues with infamy. Take an example of Priamus king of Troy, who floꝛiſhed in friends & riches, honour, might, kindꝛed and childꝛen: did not hé & his oſſpꝛing, the greateſt part of them dye moſt miſerably: as foꝛ the reſt, they became ſeruitures, and were at length kild in Troy. Crœſus king of the Lidians, as rich & mighty as hé was, after hé had raigned 15. yéeres hé was banquiſhed by king Cirus, loſt his realme, was caried away captiue, and lead all the reſt of his life like a ſlaue.

Dio-

Dionisus the cowardly king of Sicill, was hunted out of his realme, & became so poore, that hée kept a Schoole in Corinth, and by teaching little children hée got his liuing very poorely God wot, and beggerly.

Mithridates king of Pontus, a rich and mighty Prince, hée subdued xij. nations, wherein some say, all languages were spoken, yet hée for all that, after hée had wearyed the world with warres, was forsaken of his owne people, pursued by his owne sonne, & ouercome by subtilty: insomuch that hée was glad to desire a Frenchman to kill him, who did so, and that was his end.

Valerianus the great Emperour of Rome, euen hée that persecuted the Christians & did so much mischiefe, was taken, by his enemy the king of Persia, who against the Law of armes, made him lye downe, whiles he trode on his back to leape on his horse.

Baiasetes the fourth king of the Turkes, was vanquished by Tamarlanes a Tartarian, a king of Sithia, who kept him in a cage like a beast, and with a golden chaine led him like a spaniell throughout all the army: yea he was glad to féed vnder Tamerlanes table like a dog. And therefore let this be a conclusion, that honor, authority & dignitie is no inheritage.

Moreouer, what labors, trauailes, verations & perils doe Princes passe through euen at the present, to maintain themselues in their estates? What wars & slaughters haue béene committed, partly to get, & partly to kéepe rule & regiment: wherby you may perceiue that worldly felicity is full of fickleness. Ambitious worldlings cannot play with their pleasures, if they haue not first passed some of these verations. In youth men run their race without regard of conscience, but when age comes on, & nothing left for lust, when white haires, a walking staffe or crutch, a paire of spectacles, cotton put in their eares: when none of these things can helpe him, then must hé endure the gnawing of conscience, which Voluptuousnesse kept hidden a long time. Whatsoeuer is pleasant to youth, the same is vnpleasant to age. And what comfort may an old man conceiue, when hé can think vpon

no time of his youth, that was well spent and vertuously bestowed. What discomfort is it when the conscience accuses the old man of his young yeers wickedly wasted? But as the elect live in hope, so doe the reprobate in dispaire. He that followeth Voluptuousnesse is Gods enimie For S. Iames saith, He that loues the world hateth God. You may well thinke, that sinne is hated of God, when he suffered his onely sonne to die vpon the Altar of the Crosse, for this end, that sinne should not bee vnpunished. And why was it, but because the sinnes of Adam encreased, as generations multiplied. The euill rich man that lived at his lust, was tormented in hell, with fire and thirst, in whom the wordes of our Saviour Christ are verified, saying: Woe vnto you that now laugh, for you shall lament and weepe. Goe you foolish worldlings therefore, and you vaine voluptuous persons, vaunt your selues happie in following your fleshly appetites. When for such pleasures you shall suffer torments, not in this world, but in the world to come you will sing a new note.

But now to our Knight whom wee left in the mire, and deepe ditch of sinne, I referre you to the Psalmes of Dauid, and chiefly to the 36. 68. 72. 143. and there you shall finde the truth, that worldly felicitie is no other thing, then vanitie, dreames, and meere abuses, and also that worldlings are accursed and vnhappie. Wherefore I beseech you in the name of our Lord and Saviour Iesus Christ, to vse the goods of the world, as Pilgrims vsed their lodgings, and such fare as they finde in their voyage: that is, not to set your heart vpon them. nor so to loue them, that nothing bee left for the Lord. For as the Knight saw the Pallace of worldly felicitie sincke sodainlie, with all her people, and pompe: euen so shall it happen vnto all voluptuous worldlings, at the dreadfull day of iudgement, vnlesse they returne from their wicked wayes, forsake sinne, embrace a new life, and serue the Lord in holinesse and righteousnesse. Wherefore let vs bridle our affections, refraine our owne pleasures, repent with true sorrow of heart, attend, wait, and hope for the mercie of God, by the intercession of our Lord and saviour Iesus Christ, that

he may make vs happy possessours of true and everlasting felicitie, to whom be all honour and glory, world without end.

Thus much for the first part of the wandring Knights voyage.

THE SECOND PART OF THE VOYAGE of the Wandring Knight.

Gods grace draweth the Knight out of the filth of sinne, wherein he stucke fast.

The first Chapter.

I Haue declared in the first part of my Voyage how being governed by Folly in contemning Vertue and following Voluptuousnesse, I entered into the Pallace of false felicitie, there resting my selfe for a certaine season, and transgressing all the commaundements of God, in leading a desolute and worldly life, thinking that by liuing so I might be happie, whereas indéed I was vnhappy. And why? because that instead of felicitie I found vanitie. For as I thought to recreate my selfe in hunting, I saw the Pallace of Voluptuousnesse sinck, and come to vtter confusion, and my selfe also plunged into ỹ pit of sinne, euen vp to ỹ saddle. It is an easie matter for a man of himselfe to fall into hell, but it is impossible for to get out againe, vnlesse by the help of Gods grace. I tearme him to bé in hell, who liues in continuall wickednesse, committing sin with delight. For if he die in that estate, hell is his reward, but in this life if hé repent there is hope of Saluation. For by Gods grace hé may bé comforted and deliuered. Therefore man of himselfe falleth into perdition, but without Gods grace he cannot rise vp againe. God therfore séeing his creature giuen to all vanitie, led with ambition of worldly honor, and not ceasing his sinfull life, oftentimes sends aduersitie, diseases, dishonours, and confusion in the world, to make him humble, and to open the eyes of reason, which Voluptuousnesse had shut vp, whereby hé may come to the knowledge of his sins, and confesse the same to God.

All

All this is figured in the Gospell, where our Lord Jesus raised the widdowes child, which was carried out of the citie of Naim to be buried, he commanded the bearers to stay, and hauing touched the coffin of the corps, with a loude voice he said, Yong man arise, and straight way the dead body rose vp and spake: Which done, the Lord deliuered him to his sorrowfull mother. This mourning mother mistically repre-sents the Church, lamenting for her dead children, to wit, wicked worldlings, and voluptuous Christians, which are worse then dead corses. The widdowes childe representeth soules dead in sin. The coffin representeth the naturall bodie, wherein lieth the sinfull soule. The foure bearers which carried the dead soule to hell, represent hope of long life, custome of sinning, delaying of repentance, and contempt of Gods word. Neuertheless, when our Lord will rayse to life this dead soule, hée commaundeth the bearers to stay, afterwards toucheth the bodie, sending vpon sinners aduersitie, diseases and misfortunes. But all that suffice not, vnlesse the Lord say vnto the soule, Soule I say vnto thee, arise. Doe not we sée oftentimes people visited with afflictions, murmure against God, cursing him that hath afflicted them? These by impatience béeing vnable to arise of themselues, it is necessary, that God say to the soule, Arise. There is no difference betwéene his saying and doing. For what he saith he doth. And therfore if the Lord say once Arise to the soule, she riseth, and then hée deliuereth her to her mother the Church, which was sorrowfull for her sinnes. In like manner God to raise me from my sinnes, sendeth me aduersitie, to the end I should acknowledge mine iniquitie, & with humilitie turne vnto him, which I cannot doe without this heauenly grace, much lesse atchiue true felicitie and blessednesse, vnlesse hée helpe. Then was I warned by the scourges of God, that liuing worldling like, and following Voluptuousnesse, I was not happie but vnhappy, béeing full of filthinesse and infection, tumbling in the mire of all iniquitie, from the which I could not withdraw my selfe, for that the eyes of reason were closed vp by Voluptuousnesse, which afterwards were open by Gods grace.

To see the pitious estate wherein I was, and the vnderstanding which Folly had darkned, made me the wofullest wretch in the world, neuertheless, when I was whipped with aduersitie, I perceiued my knowledge somewhat cleered and lightened, so that I found in conscience that I had not accustomed my self greatly to honest things. And when I saw the sequele, that there was no retiring of my selfe without Gods grace, I lifted mine eyes to heauen, and wringing my hands all ashamed and confounded, I lamented with a loud voyce, and humbling my selfe before the face of my God, whom I had grieuously offended, I made my moane, saying.

O Lord God, father and maker of all things, I am not worthy to lift mine eies towards thee, nor to aske pardon for the infinit sins wherein I confesse my selfe guiltie. Neuertheless O God of all goodnesse and father of mercie, I beseech thee not to punish mee in thy great rage, nor to condemne mee among the reprobate: I acknowledge my euill, and craue pardon for my misdeeds, my former life displeaseth me greatlie and my hart quaketh for feare of thy iudgements. O God forsake not thy creature which is a sinner, but aide and assist me with thy heauenly grace, whereof if I may tast the vertue, I shall neede none other succour: O graunt this, for the glory of thy great name, and in thy name, for the loue of thy deere son Jesus Christ, to whom with thee and the holy Ghost be all honour and power for euer and euer. Amen.

As I was thus praying with a willing minde, shedding teares, striking my breast, conceiuing griefe & sorrow for my sins, sodainly I saw a Lady descending downe from heauen, setting her selfe before me, fast by the bog, where I stuck fast. This Lady was of a meruailous maiestie, and wonderfull courteous, she appeared to me in a garmẽt of white Satten, a cloake of blew damaske imbrodered with gold and pearls. Her face shined like the Sunne, so that with much adoo I did behold her, I was much amazed at so soraine a vision, and knew not at the first what she was. yet I toke hart at grasse, supposing some help sent me from heauen, to draw me out of the bog wherein I lay. In the end, with all reuerence I made

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my petition vnto her, saying: O good and gratious Ladie, whatsoeuer thou bée, I most humbly beséech thée if thou canst, that it would please thée to help mée out of this beastly bog of filthie infection. For nothing is nére me but venemous serpents and noisom vermin. In the name of God therefore I craue thy help. To the which my request shée answered: O fole and abused beast, thou sést now what reward Voluptuousnesse yéeldeth thée for following her. If thou hadst béeléeued my daughter, thou hadst not béene in this miserie.

Then I asked her who was that daughter of hers, shée answered, saying: the swéet Gentlewoman which admonished thée eleauen daies past, to leaue Voluptuousnesse and to follow her: whom because thou beléeuedst not, but neglectedst her counsell, thou lyest in this vnhappinesse. By this speach of hers, I knew she was Gods grace and the mother of Vertue. Then fell I on my knées, and weeping, thus I said: O déere Lady, my cursed counsellor Folly drew mée from thy daughter, and I most vnhappy wretch beléeued her: which déede of mine grieues me greatly, and now I cry thée mercy, most humbly desiring thée of thy clemency, to deliuer me out of this filthy infection, and I promise & vow vnto thée henceforth to follow thée. For although I deserue damnation for my misdéeds, yet thou being by nature mercifull, wilt spare me. Gods grace hearing thus my lamentation, of her dignity stretched forth a golden rod, and commaunded mée to lay my hands vpon it: which when I did, I rose from my saddle, and so was set out of the bog, where I left Temeritie my horse and Folly my gouernesse, to fish for frogs. Thus you sée that Gods grace drawéth vs from sinne, and iustifies vs fréely, without any merit of ours: howbeit not without an inward hart griefe, and sorrow for sin, which is a speciall gift of Gods grace, and no worke of mans corrupt nature.

Gods grace sheweth hell vnto the Knight, with all the Voluptuous companie that he saw in the Pallace of worldlie Felicitie.

The second Chapter.

When I was out of the bog, humbly on my knées I gaue thanks to Gods grace, for her goodnesse, béeing assured, that hée to whom God doth good, is not worthy thereof, if hée bée not thankefull. Then Gods grace marched before mée saying, that I should follow her, the which I did. For doubtlesse our frée will guideth not Gods grace, but Gods grace guideth our frée will. Then I followed her all to be dagled, vntill wée came where I had séene the Pallace of worldly felicitie in greatest glory, turned into a déepe dungeon of darknesse, boyling with consuming fire, from whence came a vilde vapour and stinking smoake of burning brimstone, ouer the which wée must passe by a little long planke, whereat I was so afraid, that the haire of my head stood an end. Then with sorrowfull sighes, I beseeched Gods grace to tell mée what was the sight which we saw: (quoth shée) This is the place of thy voluptuous pallace, with all thy allies, amongst whom thou wert maintained. Marke well, if I had not béene thy help, and shewed thée mercie, thou hadst béene plunged with them. Thinke with thy selfe, if the place bée pleasant or no. Thou séest how the diuell handeleth those that bée héere with torments. This is the great King Lucifer, whom thou supposedst to haue séene accompanied with so many nobles and péeres in the Pallace of counterfait felicitie. These bée they that frie in the furnace, héere is the reward of such as serue him.

Then wée saw a great bed of yron red hot, wherein lay a naked woman, whom a great Dragon imbraced, playing with his tayle betwéene her legs, with two vgly Serpents winding about her thighes, and eating her priuie members. This miserable woman lamenting, cryed aloud with terrible noyse. This (quoth Gods grace) is the braue bed wherein thou laidst, and this woman is the goddesse of Loue, which kept thée companie. Wouldest thou bée glad now to serue

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her? To the which I sayd no. Thou seest (quod she) this is the end of all voluptuous liuers & wicked worldlings. Aske them now where their goods be, their pleasures and their voluptuousnesse. Alas Lady (quoth I) for feare I dare not. Then with a loude voice shée began particularly asking the question, and saying: O cursed outcast of God, and wretched worldlings, wher are now your faire chambers hanged with silke tapestrie, your soft beds, your great riches, your costlie cubberds of plate, your pearles and precious stones, your monie, your goodly gardens, your dogs of all sorts, your birds, your horses, your braue apparell, your delicate wines, your change of meates, your swéet waters, your pages and seruants, your Cookes and Butlers, your Ladyes of the Lake, and such like? O vnhappy people, the chance is well changed. Instead of your gluttonie you suffer hunger, instead of your dronkennesse you suffer thirst, for your swéet smellings you suffer sower sauors, instead of your lecherous louers you are accompanied with tormenting Diuels, and for your former pastimes, you endure terrible punishments. When Gods grace had thus spoken, that cursed companie cryed aloude: Woe bée to the houre that euer wée were borne: the Justice of God, and the heauie iustice of God hath deseruedly punished vs.

This being past, Gods grace told me that we must ouer that way, notwithstanding the planke was narrow and long. Then I, though I were afraid followed her, she going before me for my safety. But I had not gone thrée steps, but I saw Cerberus the dogge of hell with his thrée heads, yelping and gaping to deuoure me: at which sight all amazed, my fét slipt and straight hé had mé by the héeles to teare mé. Then I cryed to Gods grace for help, who looking backe, espied me in danger, and hearing me cry, Succour, Succour, she tooke me vp, and in a moment deliuered me out of the dungeon. Then I remembred what Dauid said: *Cum dixerim vacillat pes meus misericordia tua Domine adiuuabat me*, When I saide my feete slipped, thy mercie O Lord did help me vp. Now when Gods grace carried me in her armes, I feared my filthinesse

would

would hurt his rich array: but I found it contrary: For her precious apparell was nothing spotted, and mine being foule became faire, which made me much to mervaile. Then said Gods grace. My sonne, like as the Sunne shineth into the Diers die-fat, and yet returneth forth unspotted: even so doe I without blotting my selfe, enter into thy sinfull soule, and in a moment doe make it cleane.

Then over the monstrous mountaines and ragged rocks away wee walked, till wee came to a crosse way, where Vertue wished mee to follow her, whose sayings when I called to minde it made mee weepe bitterly for my sinnes and follies past. But when Gods grace perceived mee to bee weary, and nayed with the smels that I found in the lothsome lake, for pittie shee toke mee in her armes, and at the last shee shewed mee the schoole of Repentance, whether I must goe before I could enter into true Felicitie.

The Knight declareth how hee entred into the Schoole of Repentance, and of his entertainment there.

The third Chapter.

When wee approched to the Schoole of Repentance which was built upon a high hill, invironed with a Moate named Humilitie: Gods grace called, and out came Lady Repentance in plaine apparell, having next her naked skin a smocke of haire cloth, and upon the same a gowne of sackcloth, girded together with a great leather girdle, a kercher of courle cannase upon her head. With her also came two waiting maides, named Sorrow for sinne, and Confession of Sinnes, both apparrelled like their Ladie: the first seemed very sorrowfull and sadde, and the second was bashfull and shamefast, and hung downe her head. Then Gods grace spake to Repentance, and presenting mee unto her, sayde: Here is a Knight which I

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haue brought to thy Schoole, that hée might forget the euill, which hée hath learned abroad, and to bée instructed in the good, which he neuer yet knew. And béeing receiued into the schoole of Repentance, I learned to liue well, and forgot all the euill which I was taught in times past. And whereas béefore, I learned to leape, dance, eate, drinke, play, haunt whoores, and to doe all villanie and mischiefe: now I learned a new lesson, namely, to kneele, to mourne, to fast, to pray, and to liue well: flat contrarie to all that I vsed in the Pallace of worldly felicitie. Then Repentance said to Gods grace, that my Hat full of feathers, and all things else about mée must bée put off and cast away. Then at the commaundement of Gods grace, Repentance béegan to take off the topes, and first shée hurled my Hat of hautinesse into the Dungeon, then off went my girdle of Intemperance, whereunto was tyed my sword of Rebellion, which being broken in péeces with my coate of Vaineglorie, my hosen of lewde delight, and my doublet of ill desires, all were throwne into the lake, and there remained onely with mée my shirt of lasciuiousnesse, the which also she would haue pluckt ouer mine eares, but I intreated her earnestlie not to leaue mée naked. So I was for a while excused, but not altogether: for said Repentance, except thou cast off all the apparell of the olde man, thou canst not come to my schole. Then Repentance said vnto mée, Sonne, thou must enter in at this straight hole, whereout I came. But when I complayned and said, that it was impossible, because my head would not in, shée said there was no other way or entrance into her Schole. Then I called to minde what our Lord saide in the Gospell of Matthew: The way is straight that leadeth to euerlasting life, and very few walke that way.

Now as I stode wondring at the narrow hole, I saw an olde Serpent enter in, who for lacke of roome left his skinne behinde him, and presentlie returned all renued, and young. Whereat as I merualled. Gods grace tolde mée saying: Thus thou must doe. For in entering the schole of

Repentance, thou must leaue thy old skinne behinde thée, and afterwards thou shalt returne a new man. This is it which the Apostle speaketh of, saying: Put off the olde man, according to the first conuersation, corrupted with ill thoughts, and put on the new man, which is to bee created according to God, in iustice and holinesse of truth. The old man is the affection of sinne, and the former euill life, which is left behinde in the Schoole of Repentaunce, and the new man is the good life which is newly begun in holinesse and truth. As Gods grace was thus teaching mée, I saw an olde Eagle, heauy eyed and thick feathered, fluttering aloft. This Eagle falling downe, dived three times into the faire fountaine thereabouts, and presently returned young and lustie, which miracle made mée meruaile more then that of the Serpent. Then said Gods grace, like as the Eagle is returned from the fountaine of water young and lustie: euen so shalt thou, after thou come to Christ, with sorrow for thy sinne, and confession of the same, which if thou doe, thou shalt receiue the first innocencie, which I gaue thée in thy Baptisme.

Then Gods grace entered into the Schoole of Repentaunce before mée saying: I will draw thée in, for it is none but I that sheweth sinners the way of Repentance. With that thée pluckt me in, and forthwith I became an enemy to sinne. Now therefore let no man glorifie himselfe séeing it is God grace that goeth before mans will, and that by it man is made good. Then I entering in after, e béeing a little way in, the passage waxed wider, Gods grace plucking mée in by the head, and Repentance thrusting at my séete. So then in passing in at the narrow place, I left Lasciuiousnesse my shirt behinde mée, torne in peeces, which thée hurled into the dungion, and all my body was scratched. Thus doth Repentance prepare hir Scholler, for if any by mouth will confesse his former sins, not hauing inward sorrow and heart griefe, for offending God, and good entent and full purpose to amend his life, hée is greatly abused. For thinking to haue Gods blef-

blessing hée shall bée sure of cursing.

But to my purpose, Repentance put on my naked body such apparell as shée her selfe did weare, which when I saw, I thought vpon the Apostles, not that I thought my selfe as good as they, but hoping to come (by Gods grace) to the place where they are, I was well content to doe as they did.

How true Repentance begins in vs, and how the Knights conscience accused him: with the paines he had deserued.

The fourth Chapter.

IT is true that Repentance (as it ought) cannot bée done without speciall grace from God. For the heart of sinfull men cannot chaunge her disordinate life, nor turne from their offences, nor prepare themselues to God, without the singular operation of Gods grace.

The Doctors dispute daylie, whether true Repentance taketh her beginning at loue or at feare. This question cannot bée decided in few words: but to bée short, I say it may begin at both. For true Repentance béeing a worke of God, hée may begin it as hée list. But when it comes from loue it is not ordinary or common, but maruallous, Loke vpon the conuersion of S. Paul, of S. Matthew, and the Thiefe.

But ordinarily GOD begins Repentaunce in vs by feare, as in the third Booke of the Kings, when hée commaunded Elias to come out of his caue to remaine in the Mount béefore the Lord, and a mighty strong winde passed by, and rent the high Hils and ragged Rockes béefore the Lord, but the Lord was not in the winde. After that came an Earthquake, but the Lord was not in the Earthquake.

After that came a fire, but the Lord was not in the fire. After that came a ſoft winde, wherein the Lord was. In ſuch ſort God ſends to ſinners a winde of terrour, to breake the mightie mountaine of Pride, and the heart more hard then the Rocke, after that comes the troubling of the ſoule, after that comes the conſcience, grudging the heart of the ſinner, and accuſing him of his euill life: but yet the Lord is not there with his quickning grace. Neuertheleſſe theſe bée forerunners to prepare the way of the Lord. For when the peruerſe will of man is mortified by ſeruile feare, and led almoſt to hell, after comes the ſwéet ſound of Gods grace which reuiueth the ſoule ſaying: Lazarus come forth. This is the voice that giueth conſolation, at the hearing whereof wée may bée bould to depart in peace, with aſſurance of remiſſion of our ſinnes. But it ſéemes that Repentance began firſt (in the knight) at loue, and that miraculouſlie: for hée béeing in the filth of ſinne, ſodainly by Gods prouidence confeſſeth his follie, and loathed his lewde life, he required help and ſuccour at Gods grace, who preſentlie aſſiſted him, and brought him out of the ſinke of ſinne. But this manner of conuerſion is not ordinarilie vſed.

There are indéede certaine forerunners to the iuſtifieng of ſinners, which prepare the way of Gods reuiuing or quickening grace, and offereth vnto God a renued ſpirit, and a pure and vpright heart, which manner of conuerſion godly people onely doe vſe. And héereof meaneth the Knight to ſpeake, purpoſing alſo to ſhew how it digreſſeth from Gods grace. When Repentance had thus apparailed me with haire and ſackcloath, I was ſet vpon a ſtoole, and then Gods grace, appeared vnto me with two women and one man, which was a Preacher. Now one of the women held in her right hand a ſharp pricking iron rod (called the gnawing of the conſcience) and in her left hand ſhée had a red booke, wherat I was afraide. For as ſhée beheld mée, mée thought ſhée threatned mée. The other woman was curteous, milde, and gentle, holding in her right hand a booke of Gold, couered with pearle, and ſhée was called Remembrance.

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Gods grace placed Conſcience on my left hand, and Remembrance on my right hand, the Preacher, Repentance, and her Damzells about mée, and then commaunded Conſcience to open the red Booke, which when I perceiued, and ſaw the words written with bloud, declaring all my offences, with torments vnto them belonging, for my following of Folly, I was amazed and became ſpeachleſſe. Then Conſcience with her yron rod toucht mée, prickt mée, yea, pearced my heart, and cryed alowde vnto mée ſaying: Behold thou wretch, view this booke, & thou ſhalt ſée how thou haſt liued euen againſt God, and contrary to right and reaſon.

Thou haſt bẽn proud, arrogant, ambitious, ſpightfull at others proſperitie, a prolonger of time, wrathfull, a backbyter, iniurious, traiterous, hatefull, couetous of golde more then of God, glottonous, wanton, shameles, a ſtewes haunter, giuen to all vices, & haſt tranſgreſſed all the commaundements of God, leading a lothſome lyfe, denying God, ſwearing and blaſpheming his name, an hainous offender, a falſe witneſſe bearer, a liar, a deſirer of other mens goods, diſobedient to parents, curſing them and wiſhing their death. Furthermore thou hadſt neither faith nor hope in God, but rather in the force, riches, honour, and friendſhip of thy kinred, with their authoritie. I cannot recken vp the reſt of the ſinnes, for they are vncountable. Very little care haſt thou had of Chriſts merits, or of thy owne ſoules health, but alwaies yelding to Voluptuouſneſſe, filthineſſe & iniquitie. When Conſcience had thus accuſed mée, Sorrow for ſinne fell bitterly a weping, & oftentimes ſtroke her breaſt. Then Conſcience ſhewed mée what torments I had deſerued for following Voluptuous affection, and for loning them better then God. Thou oughteſt ſaid ſhe, to burne in hell fire that neuer quencheth, & to be nipped with torments both of body and ſoule for euermore. Thy laughing ſhall be turned to weeping, thy ioy to ſorrow, thy ſongs to cryes: yea, what paines can bée named, but thou art like perpetually to ſuffer them, without hope of redemption? For this is ỹ due reward of Worldly Felicitie, and following Folly. Bethink thée

now, and tell mée if it bée in thy power to rid thée from these grieuances? Hearing my conscience thus speake, mée thought I saw hell open to swallow mée vp, and with sorrowfull sadnesse I fell to the ground, before Gods grace, speachlesse: but shée had compassion on mée, and bad mée rise, the which I did, though halfe in dispaire, and to recomfort me, shée opened the booke which Remembrance held in her hand.

By commandement of Gods grace, Remembrance read to me the goodnesse of God, with his promises to repentant sinners.

The fift Chapter.

AFter Remembrance had opened her booke: I perceiued the letters were of Golde and azure, containing the great goodnesse and infinite mercie of God to repentant sinners, with faire promises annexed thereunto. Then at commaundement of Gods grace, Remembraunce read out of that booke vnto mée in this manner. S. Paul writing to the Romaines saith: Where sinne hath abounded grace hath more abounded. Hée that mistrusteth the mercy of God, mistrusteth God to bée mercifull, and in so doing, hée doth God great iniury. For hée denieth God to bée Loue, Truth and Power, wherein consisteth all the hope of poore sinners. For of his great loue, he sent his onely Son to take mans nature vpon him in the world, that in the same hée might suffer death vpon the Crosse, for the remission of sinnes. Consequently he promised for the loue of his Sonne, remission and pardon of all poore sinners, so often as they required in faith, with a heanie and sorrowfull heart. Now God is as true of his promises, as hée is of power able to performe them. And as he is of power, so will he do whatsoeuer pleaseth him. God will pardon sinners their sins. Who then can let him from doing it? To whom God pleaseth or hath

hath promiſed to pardon their ſinnes, hée forgiueth.

The truth hereof is written in plaine words, & ſhewed by examples in many places of the holy ſcripture, as well in the olo teſtament as the new. Firſt Eſay ſaith: It is I my ſelfe, it is I my ſelfe, that doth blot out thine iniquities, for mine owne loues ſake, and I will not haue thy ſinnes in remembrance. For the loue of me (ſaith hée) and not for the loue of thée, meaning my goodneſſe and mercy, and not for the loue of thy merits. As if hée ſaid to all ſinners in this ſort. If thou thinkeſt that I pardon thy ſins for thy merits ſake, thou art deceiued and wallowest in deſpaire: no, no, but for my mercie and infinite goodnes I remit and forgiue. Thou haſt no cauſe to diſpaire, for the leaſt part of my mercie excédeth all thy ſinnes. In another place hée ſaith by the ſame Prophet. Turne your ſelues vnto me all the earth and you ſhall bee ſaued, for I am God, and there is none other beſides me. What is the meaning of theſe words, I am God, any thing elſe but that God is good and mercifull? If it be vnpoſſible but hée ſhould bée God, it is vnpoſſible but he ſhould be good and mercifull.

The ſame Prophet ſpeaketh vnto euery one of vs, ſaying: Let the Infidell leaue his way, and the vniuſt man his thoughts, let them turne to the Lord, and hee will haue pittie vpon him, for he is readie to forgiue. By the Prophet Ieremie he ſaith to the people of Iſraell, that he was wroth for their Idolatry and many other ſins: neuertheleſſe hée ſaid. Turne Iſraell thou Rebell vnto me thy Lord, and I will not turne my face from thee, or as the Hebrew Text ſaith. I will not lay mine ire vpon thee, for I am (ſaith the Lord) holie and gentle, and keepe not mine anger for euer. By the Prophet Ezechiell hée ſaith: If the euill man repent him of his ſinnes, and keepe my Commaundements, doing righteouſly, he ſhall liue and not die, neither will I haue his former offences any more in remembraunce. Doe you thincke (ſayeth the LORD) that I delight in the death of a ſinner, nay rather that hee ſhould turne from his wickedneſſe and liue. Repent you then and you ſhall liue. The Prophet Dauid ſayde. That from morning till night Iſraell hoped

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in the Lord. What doth this signifie, but that the faithfull from their nativitie and birth, vntill their very death, haue hope in the Lord.

There is mercie in the Lord and great redemption attendeth vpon him. In Ioel it is written. Turne your selues vnto the Lord, withall your heart, in fasting, praying, weeping, sorrow, tearing your hearts and not your garments, so shall you bee turned vnto the Lord our God, for he is full of clemencie, mercy and great grace, slow to ire, and ready to forgiue: or (as the Hebrew text saith) such a one as repents him of euill, that is to say, is loth to execute the punishment vpon sinners, which he hath denounced and threatened.

Micah the Prophet saith. What God is there like vnto thee which takest away iniquities and forgiuest sinnes, for the rest of thine heritage sake. He keepeth not his ire for euer, but of his compassion and mercy will haue pittie vpon vs. He will put out our iniquities, and throw all our sinnes into the bottome of the Sea. What sinner is there, that hearing these words, hath so heauie a heart as to dispaire, seeing that God is more readie to forgiue, than the sinner to aske forgiuenesse?

Now let vs come to the new Testament, to trie if there bee not testimonies to the same effect. The sonne of God, which is the infallible truth, spake thus to Nichodemus: God so loued the World, that hee gaue his onely begotten sonne, to the end, that whosoeuer beleeueth in him should be saued and not perish, but haue euerlasting life. God sent not his sonne into the World, to condemne the World, but to the end the World should be saued by him. To the Scribes and Pharasies which murmured because he did eate & drinck amongst Publicanes and sinners, Christ said: Those that be whole neede not the Phisition, but such as be sick. Againe, I came not (saith the Lord) to call the iust, but sinners to repentance. Not as a iudge, but as a Phisition. For such as languish in their sinnes came I into the world. not that they should remaine sinners, but to turne them from their sinnes, that being penitent, they might bee made righteous.

Like

Likewiſe hée tolde the Phariſies, that the Angels in heauen doe moze reioyce in one penitent ſinner, that in nintie-nine iuſt perſons that needes no repentance. God (ſaith Saint Paul) ſpared not his onely Sonne for vs, but that hee ſhould rather die then wee bee vnpardoned.

If God ſpared not his onely ſon to die foz ſinners, what thing is moze worthie and pzecious vnto him that he ſhould refuſe them. And therefoze the ſame Apoſtle ſpeaking of Ieſus Chziſt, ſaith thus, we haue not an high Prieſt which cannot haue compaſsion of our infirmities, but ſuch an one as in all points was tempted as well as we, ſinne excepted. Let vs goe then boldly to the ſeat of grace, that we may obtaine mercie and finde grace in time conuenient. If I ſhould rehearſe all the places of the ſcripture to this effect, the time would faile mée. Thus wée ſée then none hath cauſe to diſtruſt the goodneſſe of God, oz to diſpaire of the greatneſſe of his ſins, ſéeing that God hath made ſo many faire pzomiſes to pardon the penitent ſinners, there bée many examples in the old and new teſtament of the perfozmance of Gods pzomiſes, as namely to Dauid, who committed both adulterie and murther, hée, euen hée, by ſozrowing foz his offences, and crying Pecaui, obtained mercy and pardon of all his wickednes.

Manaſſes the ſonne of Ezechias, reſtozed the falſe wozſhip of God, which his Father had defaced, and of an euill zeale to infidelity, he himſelfe offered vp his owne childzen in fire foz ſacrifice. He perſecuted the Pzophets, and ſlew innumerable innocents: amongſt all which, he cauſed the Pzophet Eſay to bée ſawne in péeces. In the end he was taken by his enimies and led captiue to Babilon. But when he was in his extremitie, he acknowledged his offences, & aſked fozgiueneſſe of God, of whom he was receiued into fauour, & reſtozed to his kingdome again. The people of Niniue whom god thzetned by the pzophet Ionas, vtterly to deſtroy foz the multitude of their ſins, they repented & pzayed, & ſo God fozgaue them. The Samaritane alſo and the Cananit, notwithſtanding their hozrible ſins, when they aſked God mercy, he fozgaue them. Matthew, Zache, and diuers other publicanes vpon their

repentance were receiued into fauour. Peter that denied his maister three times, & gaue himself to the diuel if he knew him, when he wept bitterly for his sins, he was receiued into mercy. The theef also vpon the crosse, being at point of death, euen this fellow who liued vpon nothing but robbery and manslaughter all his life time, acknowledged his hainous sinnes, asking pardon, and God forgaue him: yea he obtained more then he required. For Christ said vnto him, This day thou shalt be with me in Paradise. This is Gods property, euen to giue of his liberality more then men doe or can aske. S. Paul was a blasphemer & a persecuter of Gods Church, & yet he receiued mercy, god hath set downe such persons as examples for sinners, to the end they should not doubt of his mercy: & to teach them ý he doth not pardon offences for ý merits of the sinners, which are stark nought, euen when they are best, but for his mercies sake, which is aboue all workes. For so to imagin of mens merits, is destruction: if any thing be ascribed vnto merits, then for the merits of his Son Iesus Christ & for his bitter passion sake, let this be the conclusion, that albeit the sinner hath committed as many sins as there be drops of water in the sea, or sands on the sea shore, yet he hath no cause to dispaire, for though they be neuer so monstrous & manifold, yet the mercie of God doth infinitely excede them. For his mercie consumes them sooner, then the fierce fire doth burne vp the dry toe. When I heard Lady Remembrance read these words, I toke heart at grasse, and recited a place written in the Psalmes of Dauid, According to the multitude of the griefes and sorrowes of my heart, my consolations haue refreshed my soule. And then falling on my knées, holding vp my hands, with sorrowfull countenance and confidence of heart, resting wholy vpon the mercies and promises of God, and the merits of our Lord and sauiour Iesus Christ, I most humbly desired pardon for my sinnes, at the hands of Gods grace. Upon which vnfained confession of mine offences, and heart griefe, handmaids of perfect Repentance, & forerunners to the purpose. I receiued by the meanes of Gods grace, the benefite of the

death

death and passion of our Lord and saviour Jesus Christ, to whom with the father and the holy Ghost bé all honour and glory for euer and euer. Amen.

A Sermon which Vnderstanding the good Hermit made vnto the Knight vpon the history of Marie Magdalen.

The sixt Chapter.

IN the name of the father, & of the son, & of the holy ghost, Amen The great goodnesse and vnspeakable mercy, which hath bén vsed in all ages & times, of our lord & saviour Jesus Christ towards all poore sinners, are in many places of the Gospell made manifest, & clérly notified: but chiefly in the 7. of Luke. Wherein mention is made of a sinful woman, lewd of life, & ill of name, contemned, dispised & abhorred of men, whom swét Jesus, did not onely receiue to favor, but also by inward & secret inspiration drew her to Repentance, how & in what sort heare & vnderstand. The gospell saith that ther was a Pharisie, furnished with false faith, and mised with a vaine opinion of holinesse: hé was a great docter of law, & a renowned Iusticiarie, howbeit weake in faith, & yet very high minded. When our saviour had one day preached & instructed the people by his diuine and holy doctrine, exhorting poore sinners to turne to God by Repentance, and vttering many parables & similitudes, as the prodigall childe, the lost shépe & such like, what else doth he declare and signifie, but ý he is inclined to compassion, ready to haue mercy, and to receiue into favour all repentant sinners. The proud Pharisie prayed him to come into his house & to dine with him. The good Lord which had taken vpon him mans nature, & was borne for the saluation of all, denyed not this proud fellows request, neither refused to enter into his house, although he was ambitious, but downe at ý table sat ý son of god, made man for ý saluation of men. He was conuersant among men, he did eate & drinke with men, he offered himselfe a helper to euery one, shewing vnto all his goodnesse, without exception of any. Now hé béing set at the table, there came one vnto him in shape like a woman, but in courage a man, who by the brute of the whole Citie, was counted a great sinner,

and very ill reported of the world, and such a one indéed as euery body mocked and pointed at with their fingers. But yet in the sight of God she was in great honour, not because shée was an hainous sinner, but because she was predestinated and elected of God from the beginning to raigne with him in his heauenly kingdome.

This woman hearing by report the renowne of our redéemer, and that he shewed himselfe swéet and bountifull to all sinners, defending them against the malicious slaunders and mockes of the proud and arrogant Pharasies, and promising to euery one that beléeued in him, the kingdome of heauen: this woman was inspired both outwardly and inwardly by our Lord and sauiour Iesus Christ, to sée & heare him preach. Then did she by outward speach expresse, how she was inwardly affected and moued in minde, and séeing her soule sore sicke and diseased, her heart full of iniquity and sinne, her conscience defiled with all kinde of vice, her selfe frustrate and voide of all hope of health, and deuising how to recouer this maladie, addressed her selfe to séeke him, who is the onely Surgion of all sicke soules, she sought for grace at the Well of mercie, and though she was a shamefull sinner, yet was she receiued of him, which came into the world to saue sinners. She came not pompeously araied, nor yet came with a traine, she came alone, and not emptie handed: For shée brought with her a box full of most precious ointment of a swéet smell, representing the Faith, Hope and Charitie lodged in her heart.

What could this bée but the swéet smell of vertue? For what represented the Box of Alabaster stone, but holy faith founded vpon the true corner stone Iesus Christ, wherein is conserued all vertues, and without which it is impossible to please God. Came she alone, being accompanied with Faith, Hope, Charitie, Humilitie and Repentance? She entred the house vncalled (where was her Phisition) and putting a part all shame, which ledeth to perdition, together with the mocks of the proud pharasies, which sat at the table, she craued comfort and health for her sick soule, acknowledging her griefe,

and

and that being certaine he to whom she came, had power to help her. Unto this Petition she could not haue come without Faith, she was not so bold & hardy as to looke Jesus in the face, but fell at his feete vpon her knées, lamentably weeping. and with the floud of her teares washing his feet, and wiping and drying them with her haire locks. Then she kissed them, and with her precious ointment she annoynted them. All this while her voice was not heard, but her heart spake vnto the true sonne of God saying: I haue no néede to declare with my tongue my inward griefes, or to expresse the cause of my comming hither, seeing thou knowst the secrets of the hart. Unto thée I come, O Christ, for remission of my sins, offering to thée my sorrowfull heart for sacrifice. Surely this womans working well weighed, giueth euidence that shée was right heartely sorie for her offences. For her Christall eyes and her faire face which was wont to be painted with costlie colours for the adorning of her beautie, to allure licentious louers, and to like voluptuous worldlings, is now turned into teares. Her bodie which a fore time was giuen to delights, is now afflicted with fasting: her laughing is turned into weeping: and her first life was wholie bent to please the world, so now it is more vehemently and earnestlie disposed to please God. With her faire flaxen haire which shée was wont to kéepe daintely, shée hath dryed our Sauiours féete: her sweet lips, wherewith she vsed to kisse her louers, hath kissed his féete, her odoriferous oynment wherewith shée beautified her face in wantonnesse, hath annoynted our Sauiours féete. Now all this was a sure signe of Faith, Hope and Charitie, and thus you sée how wée ought to repent. Surely wée should doe according to S. Paules doctrine, that euery member which hath consented to commit iniquitie should bée offered vnto the Lord, as instruments of righteousnesse to receiue sanctification. As for example to make the matter more manifest. Hast thou béene a drunkard? Become now sober. Hast thou bén a glutton? Now fast. Hast thou béene proud? Bé now humble. Hast thou bén couetous? Now giue almes. Hast thou bén

wrathfull: Bée now gentle. Hast thou béene enuious: Bée now charitable. Hast thou béene traiterous: Be now faithfull. Hast thou béene lecherous: Bée now chast. Hast thou béene blasphemous: Bée now fearefull to speake any thing but truth. And so consequentlie to euery vile vice, lay a meete medicine which may serue for thy sickenesse, and expell the poyson of sin.

But now let vs sée what may bée thought and iudged of this pharasie, who so saucely besought our Lord and sauiour to come into his house. Surely hée seemed as he was a vainglorious Hypocrite. For when hée saw the woefull woman falne at the féete of our Sauiour, with her teares washing them, with her haire wiping them, with her mouth kissing them, and with her precious ointment annointing them, hée blamed not her onely in his heart, but also our Lord for suffering her. Then the Lord toke the sick woman, healed her of her sickenesse in the presence of this proud Pharasie, and withheld Philicke from him whose heart was wounded to the death, with the dart of vainglorie. Then he shewed himselfe franticke, and as one that had lost his vnderstanding, not knowing his griefe, nor what medicine would do him good. But what said he in his foolish heart: If this man (quoth he) were a Prophet, he would know quickly what woman this is that touched him, for hée is a great sinner.

This Pharasie is of the race of the vainglorious, of whom the Prophet Esay speaketh in their person, saying: Come not neere mee for I am cleane or as another Translation saith, Get thee hence and meddle not with me, for I am holier than thou. Euen so surelie it is not vnlike if the woman had come nére to the Pharasie, he would haue vsed these words and haue said: Stand back and touch me not, for I am holy, but thou art knowne an hainous sinner. Certainlie, true righteousnesse and holinesse hath compassion vpon poore sinners, whereas on the contrarie, false righteousnesse and hipocrisie hath them in hatred and disdaine. But lette vs listen with what sentence this fond Pharasie was conuicted and reproued by our Sauiour, to bée worse than this sinfull

woman,

woman. The Lord then to shew that he was not only a Prophet, but also the Lord and God of Prophets, answered the thought of the proud Pharisie, saying: Simon, I haue something to tell thée. Then said he, Speake on Master.

A creditor (quoth the Lord) had two debters, whereof the one ought him 500 pence, the other but 50. now they both hauing nothing to pay, the creditor forgiues them the debt. Now tell mé which of those debters loueth the Creditour most. Simon said, I think hé to whom was most forgiuen. Iesus answered. Thou hast rightly spoken.

Our Lord in the propounding this question, desired also to heale this Pharisie. For if hé had denied it, Iesus would haue eaten none of his meate: These two debters were Simon and the sinfull woman. The sinfull woman not only by the iudgements of the standers by, but also by her owne confession, acknowledged her self more in debted then Simon, & Simon lesse indebted then shé, because hé thought himselfe to haue lesse sinned then the woman: yea, he reputed himselfe righteous in respect of her. The Creditour is our Lord God, who lends and giues vs his gifts both temporall and spirituall to interest, distributing to one fiue talents, to another two, and to another one. Now the sin signified by the iudgement of Simon, that the woman was most in debt to God, vnto whom hé forgaue most. And because shé loued God better then Simon did, shé deserued againe of him to bé better beloued, in that shé did more good seruice to God, then Simon did, notwithstanding his meate.

Wherefore the Lord valued the loue and good will of this woman, and preferred it before Simon, reprehending him of his arroganey, & saying: Dost thou sée this woman whom thou iudgest more indebt then thy selfe: I entered into thy house, and thou hast not giuen mé water to wash my féete, but shé hath washt them with teares, & wipt them with her haire, though water was easier to be found then teares. Thou hast not kist my mouth, but she hath kist my féete. Thou hast not annointed my head with common Oyle, but shé hath annointed my féete with fine ointment.

So

So that by these signes thou sèst that shée loues mée better than thou doest. Therefore I tell thée, that many sinnes are forgiuen her, because she loued much. For to him is least forgiuen, that hath least loued.

The Lord saide this to beate downe the proud opinion of the fond Phareśie, not that hée was but little forgiuen, but because Simon might know that hée thought so. For truely, who so committeth most sins, he is most indebted to God: and hee that least sinnes, least offendeth. To conclude, both the lesse & the great stand in néede of Gods grace, vnto whom they cannot come of their owne strength & vertue. And the greatest sinner referreth to God the remission of his sinnes, : euen so ought eth the iustest man to doe also. For there is no sin which one man committeth, but another would commit the like, if God who made man without sinne, did not kéepe him from sinne, as witnesseth Saint Augustine. But perchance one will say, I haue not committed Adultrie as this man hath. To whom I ans weare: Thou hast not had such occasion ministred as he hath had: and hée hath not had the grace to auoide it as thou hast had. It was Gods doing and no will of thine, if thou hadst had no occasion nor conuenient time, nor fit opportunitie to fall into that sinne.

Suppose thou hast had occasion offered, with opportunitie and all things fit, and yet hast refrained. Well, it is God then that hath guided and gouerned thée, that thou houldst not doe it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sinne. For as he who hath committed most sins, is most indebted to God: euen so he is who neuer sinned, Gods debter. For were not the grace of God his guide, hée would doe enough. Now to our purpose.

After the Lord had conuinced the Pharasie of his proude opinion, to comfort the sorrowfull woman lying at his fèt, hée sayde thus: Woman, thy sinnes are forgiuen thée: O ioyfull voyce, O happy woman, that art worthie to heare the sonne of God speake to thée, and to forgiue thée thy

sins,

sinnes. But those comfortable wordes of the Lord greatlie offended the proude Pharasies at the feast, who turned them to blasphemie, saying: What fellow is this that also forgiueth sinnes? It is apparant enough that hée is a blasphemer: for to pardon and forgiue sinnes belongeth onely to God.

No doubt our Lord Jesus Christ was taken to be a verie poore man, of him that requested him to dinner, and to those which were at the Table. It was knowne that man could not forgiue sinnes, but they beléeued not that Jesus Christ was God: and therefore say they: What fellow is this that forgiueth sinnes? These feasters were sicke of a deadly disease, which they neither knew, nor yet the remedie to heale and doe them good. Is it not a madnesse that such as are sicke should fall a laughing at them that are sound and in good health? So did the Pharasies laugh at Jesus Christ, and the woman, who were not sicke: or if shée were sicke, shée acknowledged her sickenesse, and sought help of the Phisition. It is most true that man cannot forgiue sinnes: but this woman which beléeued that Christ could forgiue sinnes, beléeued also that hée was God, and therefore able to forgiue sinnes.

But why did not our Sauiour Christ answeare these murmuring Pharises, and say: I am the Sonne of God, when they asked the question, saying: What fellow is this that forgiueth sinnes? No, hée let them murmure and turned himselfe towards the woman and said: Thy faith hath saued thee, depart in peace. Though thé heard him say vnto the Pharasies, these men murmure and esteéme of me as it pleaseth them: neuertheless bé thou assured that thy faith hath saued thé, and therefore depart in peace, and inioy full rest and tranquillitie of conscience, iustified by a liuely faith and fulfilled with loue. Let all sicke soules that are laden with sinnes, if they will bé healed, let them (I say) come in faith and assured hope to the true Phisition of soules, which is Jesus Christ, let them confesse their offences with sorrow and weeping, let them wipe the feete of our Lord with their

haire, and they shall bée restored, and whole, and recouer their health.

Let your superfluous riches be giuen among the poore, and not spent in feasting, dronkennesse, and pompeous apparell. And after that the sinner with great loue and liberalitie hath thought vpon the poore, speaking to them with great gentlenesse, helping them in their neede, as well with good counsell, as with almes deeds: and liuing as the rule of Gods word requireth, in holinesse and righteousnesse, hée shall bée sure to receiue peace and quietnesse of conscience, and bée reconciled to God the father, for the merits of his déere sonne Iesus Christ his death and passion, to whom bée all honour and glorie, for euer and euer. Amen.

The Knight hauing receiued the holy Communion, heard the Sermon, and dinner ended, mounted into a Charlot of triumph, and was (by Gods grace) carried to the Pallace of Vertue.

The seauenth Chapter.

I cannot bée knowne how much consolation I toke by the Sermon of the good Hermit, wherefore I was desirous to know his name, the which I asked Lady Memorie, who tolde mée that it was good Vnderstanding. Then I receiued the holy Communion, which being ended, and thanks giuen to God, I meant to salute and gratifie him. But before wée went to receiue the holy Sacrament of the body and blood of our Lord and saniour Iesus Christ, I remembred the great loue of our Lord which humbly toke vpon him our fraile and weake nature, for our sakes became accursed, and suffered most bitter death vpon the Crosse, to deliuer vs out of the bondage of sinne, hell and eternall death, and to bring vs to euerlasting life. I

remembred also that loue which he shewed vnto mé in drawing mé out of the sincke of sinne, wherein I was plunged ouer head and eares: so that I was not onely drawne from my vnspeakable sinnes, but also made a communicant of the misterie of his diuine Maiestie by Faith. And to the end it might please him to giue mé grace to receiue it aright, I prayed vnto him on this wise.

O Swéet Iesus and louing Redéemer, I yéld thé thanks for thy vnspeakable loue, by the which thou hast purged mé from the filth of sinne, and pluckt mé by thy grace out of the darke dungion of death. Behold, I reconcile my selfe vnto thé, most heartely béseéching thé, that thou wouldest vouchsafe (amongst the great number of thy benefits) of thy great liberalitie, to giue mé grace to bé a faithfull partakar of thy precious body and bloud, represented vnto mé vnder the visible forme of bread and wine. O immortall King, I am not worthy, I confesse of so great a benefite: yet I béseech thé, as thou dost make the vnworthy worthy, & the sinners iust, so make me worthy to receiue this holy, blessed and heauenly Sacrament to my soules health. Féed my soule O Lord, with thy spirituall body, and let thy bloud reuiue and quicken my spirit. O make mé (by thy grace daily increasing in mé) a member of thy misticall body, that I may bé included within the conenant & blessing which thou madest with thy Saints & Apostles in thy last Supper: communicating vnto them the holy Sacrament of thy body and bloud: and consequently that I may bé of the number of them, which according to thy vow and promise made in Baptisme, doe liue in Faith, and by thy grace are receiued into the companie of Saints. Amen.

This prayer béing ended, with all reuerence and deuotion I receiued the holy Sacrament, and that béing ended, wé went from the Chappel into a great hall, where I met the good Hermit Vnderstanding, whom when I had saluted, and hé mé, I thanked him for his good Sermon.

Then as wé were talking, Gods grace, said vnto mé, Sir

knight, I giue thée for thy gouernour this good Hermite Vnderstanding, beléeue his counsell, and doe what hée commaunds thée. Then I remembred my old gouernesse Folly, whom I left in the bogge amongst Serpents and Toads. So I was very glad of my gouernour, and gaue thanks to Gods grace: who from the table gaue mée drugs to eate, and repeating vnto me a place, written in the 80 Psalme, Open thy mouth wide and I will fill it. Then hauing swallowed that which hée gaue mée, I forgat the world, and made no reckoning of any thing therein. For all my desire was in hast to sée the Pallace of true Felicitie. I desired death to be with Christ in heauen. Dinner being done, the gates of Repentance were opened, which were narrow: contrariwise as it appeareth in the first booke that the entrance into the Pallace of Voluptuousnesse, was wide, large, and great, but the end thereof was deiperation and destruction: as one the other side, the entring into the Pallace of Repentance, is straight and narrow, but the end thereof is eternall life. For Repentance (as S. Paul saith) leadeth the repentant to everlasting saluation.

When the gates were open, I mounted vp into a Chariot of Iuorie, hauing golden wheéles, and two white horses with wings drawing the same. Gods grace gat vp first, and with her hand helped mée vp, then followed the good Hermit Vnderstanding, then Memory, Conscience, and Repentance, but Gods grace gouerned all, who touching the horses with her rod, they mounted vp ouer the mountaines which are aboue the earth. So we passed through the region of the aire, where inhabiteth all the wicked spirits, which watcheth to annoy such as would mount vp to heauen.

And though I was greatly agast thereat, yet my trust was in Gods grace, vnder whose wings I hid my selfe. I trusted not in my Conscience, for all it was at peace: nor to Repentance, nor to Vnderstanding: but to Gods grace onely: who safely shrowded mée vnder her wings, as the Henne doth her Chickins against the comming of the Kight.

Then

Then shée commaunded the wicked enimies to get them hence, and they forthwith fled away, crying alounde. Now haue wée lost our Knight: loe hée is mounted vp to the pallace of Vertue in despight of vs all. How is he escaped (qd one?) vnder the wings of Gods grace (quoth another) from whence all wée cannot fetch him. Béeing past this brunt, I heartely thanked Gods grace of her goodnesse, and on the sodaine I saw vpon the top of a mountaine a goodlie Pallace. Now for that loue ingendreth familiarty, and familiarity brédes boldnesse: I asked Gods grace, what place it was, and shée tolde mée it was the pallace of Vertue. It was so high that it reached euen to Heauen, and about it were seauen faire Towers of Alabaster. In the first dwelt Faith, in the second Hope, in the third Charitie, in the fourth Wisedome, the fift Iustice, in the first Fortitude, and in the seauenth Temperance.

In the first Tower, Gods grace shewed mée Faith, which waited for our comming, nére adioyning vnto whom, I might perceiue the Pallace of true Felicitie. With that I desired Ladie Memorie to put me in minde in the morning, of going to sée that gallant Citie. Whiles wée were thus deuising, our Chariot arriued at the Court, where Lady Vertue with her Daughters, Faith, Hope, Charitie, Wisedome, Iustice, Fortitude, and Temperance dwelt. At the first sight I knew it was the same Lady Vertue, which afore time had so well admonished mée, and I gaue no eare vnto her. Then reuerently vpon my knées lamenting, I cryed her mercie, for contemning her counsell and following Voluptuousnes. Wherewith shée made me arise, and in token that shée took in good part my recantation, shée sweetly kissed me, and bad mée welcome. So with great ioy accompanied with Gods grace, true Vnderstanding, quiet Conscience, and vnfained Repentance, I entered into the Pallace of Lady Vertue. And thus endeth the second part of my voyage.

Thus much for the second part of the Wandring Knights voyage.

THE THIRD PART OF THE Voyage of the Wandring Knight.

¶ The Knight declareth the great good, the solace, and the pleasures which he found in the Pallace of Lady Vertue.

The first Chapter.

IF I had a thousand tongues to tell the truth of all the goods and pleasures, which I found in the Pallace of Vertue: and if I live a thousand yeers to report this matter, all were too little, in euery point to decipher it: for it consisteth not in Angelicall knowledge, much lesse in mans wit, wholy to comprehend so notable a mistery, none knows it, but he who hath proued it. You may bee sure that there are not as in the Pallace of worldly pleasure, chambers hanged about with silke tapestrie, & euery corner sumtuously and superfluously adorned. No, no: but there were historyes of the old and new Testament to view and mark. I found not there cofers full of gold & siluer, cupbords of plate, pieces of silke, all manner of Mercery ware, neither daintie dishes, delicate drincks, bawdy songs, wanton Musicke, the Lady of loue, her son Cupid, nor any thing that worldlings imbrace, but I found a thing far surpassing all that is in the world.

This good, this ioyfull, this comfortable, this vnspeakable, this incomprehensible thing, cannot bee named worthely enough: but of good & bad he is called god, euen he, who is the onely soueraigne good aboue all things reasonable, & vnreasonable. Peraduenture you will say, this is strange newes, that you sir Knight should see God, in the pallace of Vertue.

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How is it straunge saying hée is euery where, not onely in heauen, but also in earth and in hell. Truely I confesse that God is euery where, but I deny him to dwell euery where, and yet I know that by his power and inuisible presence hée is euery where, though not euery where by the fulnesse of his greatnesse, and his gifts: it followes then that hée dwelleth euery where, I pray you what profiteth it the damned, that he is in hell, by his power, iustice, and vengeance? Surely by such presence of God, they haue no ioy, no consolation, no benefit nor felicitie, for that all are accursed in whom God dwelleth not by his grace, whatsoeuer they bée, bée they Kings, Princes, or Popes, who haue all other riches and delights in the world.

But all they that haue the grace of God are happy, or at least wise in hope, though they liue euen in a loathsome prison, and are poorer then Lazarus, which desired to be refreshed with the crumes that fell from the euill rich mans table. Now, when we pray to God, we say not: Our Father which art euery where, but Our Father which art in Heauen: and that is the place where God giues the inioying and possessing of himselfe to his elect, and that is their dwelling, prepared by the grace of God. That is it that God spake of, by the Prophet Esay, saying: Heauen is my seat, and earth is my footestoole. Forasmuch saith God, as I dwell in mine elect by grace, I will tumble at my féete those that loue Voluptuousnesse, rather than their maker. In the booke of Wisedome, it is written: That the seate of wisedome is the soule of the iust, God is wisdome, and the iust soule his seat. God is in euery place wher he dwelleth, but he dwelleth not in euery place where he is. This is most true, though meruailous. For the euill are alwaies wher God is, but yet God dwelleth not in them.

Whereseuer the wicked are, they cannot hide themselues from GOD, and yet they are not dwellers with GOD, nor GOD a dweller with them. They are wher GOD is: as the blinde man in the light of the Sunne. The light is not in him, because hée hath not

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the vse of it. But the good are alwaies with God, and God dwelleth in them as in his Temple. Saint Paul saith, That the Temple of God is holy. And therefore if we live as he commaunds vs, we are his Temple: and God himselfe saith, I will be in them, I will walke amongst them, I will be their God, and they shall be my people. Now therefore you see, that although God be every where in his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where vertue is, there God dwelleth. Tell me what displeasure can the soule haue where God inhabiteth by grace, which is the onely consolation of all reasonable creatures.

It is impossible that any man can finde in heauen or in earth, such soueraigne good as is in God, who is the most excellentest and chiefest good, and the true ioy of all reasonable creatures. How can that body faile in any goodnes, which hath God by his grace resting in his heart, who is the onely author of all goodnesse, and the giuer of all true ioy and perfect felicitie.

But some will say that they se good people in the world oftentimes suffer miserie, depriued of their goods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenance: for they seemed to be conceiued with sorrow and as it were to labour and trauaile in heauinesse, as a woman in child birth. I confesse it to be so, but yet if you say that they are not furnished with all good and true ioy and felicitie you erre greatly. For the soueraigne good which is god, dwelleth in the iust soule for euermore: although foolish worldlings say in their harts and thoughts. Can it be that those miserable men, which are afflicted with pouertie or imprisonment, haue more possession of true felicitie, than we that wallow in wealth, and are without want of any worldly pleasures? But they consider not that true ioy consisteth in the soule. But be ye sure, that as the soule is the most precious part of the body: euen so ought the goodnesse of the soule, to be greater than the goodnesse of the body. The ioy of the iust and righteous is more in

inward then outward, for all his godnesse is in the soule: as the ioy of the wanton worldlings is outwardly in the body.

The iust man suffereth outward extremities, but yet inwardly he hath more ioy then the voluptuous man. And though the iust man being alwayes afflicted, maketh shew of sadnesse all his life time, yet at the houre of death their ioy and consolation appeareth with hope of eternall life: whereas contrariwise the worldling goeth his way with grudging and dispayre. The iust man esteemes gold and siluer to be couloured earth: worldly wealth, and voluptuous feeding, to be famine and filth: honour, dignitie and delight to be smoake which the aire consumeth sodainly: to be short, he maketh all the world no better then an exile: and although his body be detained here for a season, yet all his thoughts, cares, desires and meditations, are conuersant among the orders of holy Angels, and the happy assembly of Saints in heauen, singing Psalmes and praises incessantly. So that whatsoeuer we esteeme euill in this world, God turnes it to good. For he makes vs reioyce in tribulations, taking them for medicines to purge our corruptions, and not accounting our persecutours as our enimies: but rather as helpers to saluation.

The iust man esteemes simple fare sufficing nature, better then abundance of delicatenesse & excessiue drunkennesse, or gluttony. They take more pleasure in kneeling, praying, and fasting, then worldlings doe in daunsing, and singing wanton songs. Finally, all that they do or suffer, God turnes it to good. And therefore S. Paul saith. That all things turne to the good of those that loue God: The eye neuer seeth, the eare neuer heareth, the heart of man neuer vnderstandeth the great godnesse and the ioy that God brings into the body, when he commeth by grace to dwell in it, onely he that hath had experience, once knoweth it. Worldlings doe wonder to see the iust man weepe and lament, to suffer tribulations, & to be deprined of worldly pleasures: they esteeme the goods of this world to be the true felicitie: much like vnto

a blinde man, taking vpon him to iudge of coulours. For they compare false felicitie and worldlie wealth with heauenly riches and perfect happinesse, whereas indéed they are but shadowes. Nothing displeaseth the elect more then sinne, and that which leadeth to sinne: nothing pleaseth the elect but God, and that which leadeth to God.

As concerning the soule, no man can denie, if hée hate sin, and loue vertue, but that he had rather lose all that is in the world, then lose vertue, and suffer all manner of torments, then to commit sinne: hée had rather descend into hell with vertue than mount vp into heauen with sinne. For where vertue is, there is quietnesse. Contrariwise, where sinne is, there can be no rest. Let euery one therefore labour to lose worldly happinesse, if he meane to atchiene vertue, wherein consisteth so much goodnesse.

But many make account to come thether, and so care not for loning vertue, because indéede they know not Vertue. Wherefore Vnderstanding describeth her, and her seauen daughters, namely: Faith, Hope, Charity, Wisedome, Iustice, Fortitude and Temperance, in manner and forme following.

The discription of Vertue. Chap. 20.

VErtue (according to the definition of S. Augustine, in his second booke of Free-will, the xviij. Chap.) is a good qualitie of the soule, whereby a man liueth rightly, and committeth none euil, which thing indéed is the onely worke of God in men. By the soule hée vnderstandeth in this place the superiour part of the minde or soule, wherein consisteth reason, iudgement and wil. The inferiour part we call Sense, which is common to man & beast. Now this is called in Latin Mens, is not a part of the soule sensitiue, which is the inferiour part: but it is that part of the soule, where Reason and Vnderstanding do sit, which is the superiour part. By the soule then wée doe meane the Free-will of man, which is nothing else as Philosophers say,

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but the franck iudgement of the minde and Will. For when we say Free-will, we vtter & pronounce two words, namely Free and Will. It is tearmed Free, because that freely and without constraint, the Will worketh his feates at libertie. And it is called Free-will, because of the iudgement of the soule. Therefore Free-will is in the superiour part of the soule, for thereby wée differ from brute beasts, who haue a sense as well as wée, but no iudgement of Free-will. Now when we say, that Vertue is a good qualitie of the soule, that is to say, of Free-will. For Vertue qualifies Free-will, disposeth and prepareth it to doe and will well, neither of which can bée done, without the aid and grace of God.

The second part of the definition is, whereby a man liueth rightlie. But no man liueth rightlie, vnlesse hée liue iustlie, no man liueth rightly without Vertue: Ergo, no man liueth iustly without Vertue. Who so liueth rightly, liueth well, and who so liueth well, if hée continue in so doing, atchieueth true Felicitie. It followeth then that by vertue we atchiue true Felicitie, for Vertue prepares Free-will, which is corrupt and depriued, and therefore vnapt either for well willing or well doing: but the grace of God reforming it by Vertue, it is made capable of perfect blessednesse.

The third part of the definition is, And committeth none euill: wherein is comprehended the excellency of Vertue, and great goodnesse, by the which none can doe ill. Men may abuse all the goods, all the arts and sciences in the world, as indéed very often they are ill vsed, as with money, wine and women: but by vertue they be neuer abused, who vseth Vertue he doth the works of Vertue. Who so vseth the déeds of Vertue he doth well: & if by Vertue none doth ill, thou ought'est rather to lose all that is in the world, then to lose Vertue, séeing thée excels in goodnesse all things in the world. The fourth part of the definition is, Which thing indeed is the only work of God in man. Vertue then is a work of God in vs as witnesseth S. Augustine vpon the sentence which is spoken in the 118. Psalm. I haue done Iudgement and Iustice, Iustice (saith hée) is a great Vertue of the Soule, comming

from the grace of God, which none but he worketh in man. I haue done iuſtice: and therefore when the Prophet ſpeaking in the perſon of the Church, ſaith: Hée meaneth not that hée hath done the vertue of iuſtice on himſelfe, which palleth mans power to doe, but hée referreth it vnto God, whoſe hée affirmeth it to bée. By theſe words then of Saint Auſten it appeareth plainely, that iuſtice in man is no work of man but of God. Wherefore Peter Lombard vpon theſe words of Saint Auſten concludeth and ſaith. That Vertue is not the cauſe of frée will, nor of any affection of the ſoule comming from frée will, but hée ſaith, that by Vertue frée will béeing depriued, euill, corrupt and naught, is helped and moued to goodneſſe: and ſo you ſée, that by vertue which hée ſaith is Gods grace pretending and preparing the wil to will well, proceédeth the good affections of the ſoule, and afterwards do follow good works, and an honeſt trade of life. To make this more manifeſt, hée giues ſimilitudes. As the raine (ſaith hée) moiſteneth the ground to make it yéld fruit: and yet the raine is not the ground, nor the ground the fruit, euen ſo (ſaith hée) into the ground of our ſoules, that is to ſay, the frée libertie of the wil, the raine of Gods bleſſing is powred, that is to ſay, Gods grace is inſpired, which incloureth the will of man to make him fruitfull, to will well according to the effect of Gods inſpiration, which is his grace working in vs, to the end wée ſhould doe well. And therefore all the good works that wée doe or can doe, are to bé attributed vnto Gods grace, by whom our will is prepared to will and doe well. This grace engendreth good motions in the ſoule of man, and theſe good motions are a cheiſe gift of grace to man, as namely, by Faith to béléeue that Chriſt is the true ſon of God: by Loue and Charitie, to loue God and our neighbour: and ſo of all other vertues which are the good motions and guiftes of Gods grace working in vs, to the increaſe of more vertue, yea, to the poſſeſſion of eternall life. It is apparant then, that vertue is the gift of Gods grace, working in our will, to make it will and doe well: and therefore ſay wée, that Faith, Hope, and Charitie, being di-

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nine and godly vertues, are the graces of God. Some there bée which say, that vertue is the well vsing of the naturall powers & abilitie in man, inward onely and not outward, that is to say, a perfect affection of the soule, which God procureth in man and not man in himselfe. For although such motions séeme to bée motions of frée will, yet they cannot bée such, except God vouchsafe of his working grace to sanctifie the will, and to make it capable of such good affections. These two opinions recited by the master of the sentences, in the second booke, & 27. distinction. I refer to the iudgement of the Reader, and alow them so far forth as they both agrée, that Vertue is a worke of God in man, & not of man in himselfe. But yet they differ because the first saies, that Vertue is not a moouing of the soule, for that it is the onely working of God without man, and of méere grace. The other opinion saith, that Vertue is a good motion of man, not comming of man but of God, and it is a worke of God in man. I dare not iudge rashly in so high and secret a misery, & therefore I appeale to the determination of the learned. It sufficeth to know that Vertue is a worke of God in man, & not man in himselfe, and in this point, as both opinions doe consent, so I approue them to bée true.

The discription of Faith and how we ought to beleeue in God for our saluation. Chap. iij.

FAith is a Vertue, whereby wé béléeue that which wé sée not. When it is said that Faith is a vertue, it is most manifest that Faith is the pure guift of God, whereby wé béléeue that which wé sée not. But yet it followeth not that wé should beléeue all that wé heare and sée not, but this is meant onely in things touching religion, & the true worshipping of God. Faith is properly of things apparant, for apparant things haue no Faith, but a certaine demonstration, as when our Lord said to Thomas, Because thou hast séene, thou beléeuest. Yet Thomas bé-

léned more then hé saw, for hé saw a man and hé beléned that the same man was God also, which hé saw not: for hé sayd. Thou art my God, and my Lord. In this consisteth the merit of Faith, when a man at the commandement of God, beléeueth that thing which he séeth not. To beléeue (saith S. Augustine) is to thinke vpon a thing, with consent to that thought: as when thou thinkest the Son of God was borne of a Virgin, and toke mans nature vpon him, and consentest to that thought, it is properly called beléefe. This thought may come often by séeing, and often by hearing. And therefore S. Paul saith, that Faith commeth by hearing, and hearing by the word of God. Hé vnderstands that by hearing, Faith comes into the minde and thought, if we consent therevnto. For we may behold a Preacher without consenting to that he saith, because men doe not alwaies beléeue what the Preacher speketh, for that the consent wherin consisteth the perfection of Faith, comes of the méere gift of God, and not from séeing nor hearing, but from the light of grace speaking in the soule of the beléeuer, beléeuing the principall truth, which is God, and working in him a consent and agrément with that principall and soueraigne truth aboue all other things. So that Faith is a foundation vnmoueable, both of beléeuers, and of truth, of the which Faith when it is ioyned with Charity: our Lord Iesus Christ, who is the onely foundation of true blessednesse, dwelleth in the hearts of the beléeuers, and so long as Faith is in man, hé shall bé sure not to perish, but Faith without Charitie is no foundation, because such Faith is vaine and vnprofitable.

Faith then ioyned with Loue or Charitie belongs to good Christians: and Faith without Loue belongs to euill Christians. It is necessarie therefore that wé note the difference in these thrée sayings or speaches, namely: To beleeue a God, To beleeue of God, and To beleeue in God.

To beleeue a God, is to beléeue that all is true which God saith, and so beléeue the euill Christians as well as the good, vnlesse they bé Heretikes. To beleeue of God, is to bebeléeue that he is the onely true and Almightie God, and so

to the Diuels doe beléeue as well as the euill Christians. But to beleeue in God, is to loue God, and to truſt in God, and in beléeuing to ioyne thy ſelfe to God, by loue and obedience, incorporating thée with his members, that is to ſay, his Church.

This Faith iuſtifieth and maketh righteous the ſinner, and this Faith being knit with Loue and with Charitie, begins to doe good déeds which cannot bée done without Loue. The Faith which euill Chriſtians haue, is indéede a qualitie of Free-will, but it is not knit with Loue and Charitie, which is the bond of perfection, and the life of Faith, as Faith is the life of the ſoule. And yet ſuch an vnſhapen Faith béeing naked and void of Charitie, may bée termed a gift of God: for that the euill man may haue ſome gift of God: but that cannot properlie bée called Vertue, becauſe that by Vertue wée learne to liue rightly: and for that the diuels and euill Chriſtians doe liue wickedly, it is a ſigne that the Faith which they haue is dead, and therefore is not properlie Vertue, nor yet a worke of Vertue. If thou wilt then haue thy Faith to be good and wholeſome, it muſt haue foure properties, that is to ſay, it muſt bée plaine and ſimple, it muſt bée whole and ſound, it muſt bée conſtant and vnmoueable, it muſt be quicke and liuely. Touching the firſt, that it muſt bée plaine and ſimple, that teacheth thée thus much in effect, that thou muſt beléeue the word of God plainly and ſimply, and whatſoeuer is therein contained without inquiring and ſearching in Gods miſticall matters by humane reaſons: but ſimply beléeuing in thy hart, that euery thing contained in the holy Bible is moſt true. Secondly, thy Faith muſt be whole and ſound: that is to ſay, thou muſt not take part with Heretikes, or leane to the erronious opinions of the enimies of Gods truth: for this is no good or wholeſome faith. And therefore for a teſtimonie of thy Faith, bée not aſhamed to make open confeſſion in the congregation, of thy beléefe, ſaying with the fellowſhip & communion of Saints I beléeue in the holy Trinity, & as the holy Church founded by Chriſt, wherof he is ỹ head, hath taught me, ſo do I frame my faith:

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Thirdly, it must bée constant and vnmouable that is to say, without doubting for any reason of mans braine that séemeth contrary, nor for any temptation, promises, or threatnings, eyther of torment or of death. And let not the obstinacie of such as inchaunt with the vaine pleasures of this life, although they liue most ioyfully, allure thée to leane to their opinion, which is flat heresie. For that is a worke of Sathans, who wholly possesses them, and can transfigure and change himselfe into an Angell of light to deceiue the simple and innocent, whom God permits to bée tempted for the tryall of their constancy. Not that hée is ignorant of the issue, but because hée would haue it appeare in others, that hée crownes vs with glory, for our constancy and perseuerance.

This is cléerely set downe by Moyses in the 13. of Deutronomie, and by Saint Peter in his second Epistle and second Chapter, and by our Lord and Sauiour Iesus Christ in the 24. of Matthew. And though wée liue in the latter times, when many sects and errours doe abound, and bertue and truth in many places doe fayle: Yet let vs listen what our Lord and Sauiour saith: Whosoeuer beeleeueth to the end shall bee saued. Fourthly and lastly, thy Faith must bée quicke and liuely, that is to say, it must bée linked with Loue and Charitie, which is the life of Faith, as the soule is the life of the body. And therefore abuse not thy selfe, as some doe saying: I haue Faith and I shall bée saued whatsoeuer chance. Nay, no, assure thy selfe, that if thy faith bée not quickened with Loue and Charitie, it is nothing worth and therfore vnable to atchiue true blessednesse: as S. Paul well noteth in the first Epistle, the 13. Chapter to the Corinths. Euen so, when our Lord in the Gospell attributeth saluation vnto Faith, & S. Paul iustification: this is to bée vnderstood of an holy, liuely and Euangelical Faith, working with loue and Charitie.

Likewise our Lord and Sauiour saith in the Gospell, that Hee which beeleeueth, and will bee Baptised, shall bee saued: that is meant of such a Faith, as Loue quickeneth, and Charritie reuiueth. The holy Scripture in many

many places expresseth: that none shall bée saued, vnlesse hée obserue and kéepe the commandements of God. Now, none can kéepe the commaundements without Loue and Charitie. Ergo, none can bée saued without Loue and Charity. The summe and effect of all is this, that whatsoeuer renounceth sinne and wickednesse, imbraceth a quicke and liuely Faith, and liueth in Loue and Charity hée cannot perish, but shall finde in the end true, perfect and euerlasting Felicitie, in the kingdome of heauen.

The declaration of Hope, and how we ought to hope in Almighty God.

The fourth Chapter.

NOw (sir Knight) know this, that Hope is a vertue, whereby gods both spirituall & eternall are hoped for. And as Faith is of things not séene, so is Hope also. For Saint Paul saith, Hope that is séene is no Hope, bécause wée haue possession of it already.

It is common to Faith and Hope, to bée of things vnséene: and yet Hope is distinguished from Faith, not onely by name, but by reason. For by Faith wée bélæue as well euill things as good, that is to say, Heauen and Hell. Wee bélæue that Adultry is a very wicked sinne, wée bélæue also Charitie is a very good thing, all these things good and bad, wée bélæue, but we hope onely for good things, and not for bad. Againe, Faith is of things past, present, and to come: For wée bélæue the death of Iesus Christ, which is past: we bélæue also that at this present he sits at the right hand of God the father in heauen, and we bélæue that Christ shall come to iudge the quicke and the dead.

But vnder correction, I thinke that Hope is of things

present: as when I hope that I am in Gods fauour: and of things past: as when I hope my sinnes bée forgiuen mée: and of things to come, as when I hope to haue eternall life.

This is true, that Faith hath an eye generally vnto that which is spoken in holy Scripture, beléeuing that all the promises without exception which God made, shall bée accomplished, without descending to particular or speciall persons: but Hope applyeth vnto her selfe those same promises, waiting and hoping for the accomplishment of that which God hath promised. And therefore it is requisite for assured saluation, that thou beléeue thou shalt bée saued, and but to hope so is sufficient. For Faith of and in it selfe, importeth an infallible assurance and certainty of things, as when wée firmely beléeue all the Articles of our true and Christian faith, and all things contained in the holy Scriptures, to bée more certaine then man is man: but the hoping of it is not so requisite. For if wée haue a firme assurance in the goodnesse of God touching our saluation, and doubt not a whit of the remission of our sinnes, it is enough.

There bée two degrées in Hope, which are two contrarie extremities. The one béeing the most highest is most perfect and infallible assurance of eternall blessednesse. The other being the basest and lowest is to dispaire of saluation. Betwéene these two extremities consisteth Hope. But the more that man approacheth to the highest extremity, which is an infallible assurance of eternall Life, and the more hée recopleth from the basest and lowest extremity, which is desperation, the more perfect hée is in hope. It sufficeth the hoping man, that beléeues & loues God, that hée hath a firme affiance and confidence, that God of his good grace will giue him whatsoeuer hée hath promised vnto his elect, hoping that hée is of their number. So it is necessarily requisite, that wée haue a perfect and infallible certainty of our saluation.

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Now for that in the definition of Hope, it is said, that by her wée hope and loke for the spirituall and eternall goodnes: it is to bée noted, that Hope hath two obiects, the first and the principall is God himselfe, and the perfect inioying of his presence. The other is all the necessary meanes, to come vnto the cléare séeing and inioying of God: and these meanes are, the remission of our sinnes, iustification, the help of Gods grace, Faith vnfained, and charitable déedes, agréeablenesse vnto God. Now all that wée hope for, wée ought with prayer deuoutly to craue of God, as his kingdome, the remission of our sinnes, iustification, increase of grace and vertue, déeds of Faith and Charitie.

But concerning goods temporall, for as much as wée may vse them well and ill, they may bée said to hinder the saluation of man, rather then to further it. And therefore the good Christian ought not to aske them nor couet them excessiuely: indéede so much as will necessarily serue him for sustenance in this life, hée may lawfully aske. And here by the way, it is a lesson worthy the learning, namely: that it is necessary for vs to doe good workes, because it hath pleased God to inrich vs with goods, which goods ought well to be imployed. Now vnto him properly belongeth the merits of the workes which hée worketh in vs. For all our good workes are the gift of God: how bée it hée doth not deny vs his grace, whereby we consent to do the good workes which he onely moueth in vs.

And therefore euery one ought to the vttermost that hée is able, to do good workes, considering that they come of God, who is the author of all good workes, and without whom wée are not able to thinke so much as one good thought, much lesse doe a good déed. For otherwise to hope in doing ill to goe to heauen, without good workes springing from a firme Faith is not Hope, but a flat presumption. And therfore thou ought est to inforce thy selfe to doe good workes, hoping that thou & thy workes may bée acceptable vnto God: neuertheless thou must not in any case trust vpon thy merits or good workes.

but altogether vnto the infinite loue and goodnesse of God. For otherwise thou fallest into that curse which the Prophet speaketh of, saying: Cursed is the man that trusteth in man: and contrariwise, happy is the man that trusteth in God. We ought alwayes to doe well, to delight in well doeing, and to hope in the goodnesse of God, that he will giue vs that which he hath promised. But this Hope ought to be firme, and as an anker, constantly to houlde thy conscience, that by the floating of temptation it moue not.

But some will aske by what testimony or witnesse can the conscience rest assured of remission of sinnes, of Gods adoption, and of heauenly blessednesse. I answeare. S. Iohn saith. There be three things that giue witnesse in earth, that is to say, the Spirit, Water and Blood. These three testifie vnto the Spirit of the beleeuing man, that Christ is the infallible truth, who fulfilleth in the beleeuing man the whole summe of his promises.

The first witnesse then that assureth man in Hope, is the precious bloud of our Lord and Sauiour Iesus Christ, which was shed for the remission of our sinnes. The second witnesse is the water of Baptisme, by the which also our sinnes are forgiuen. But these two witnesses put not the conscience in full and perfect Hope and assurance.

And therefore there must be annexed vnto them a third, which is this: The holy Spirit, which beareth witnesse with our Spirit, that we are the sonnes and heires of GOD. Who so hath not this witnesse, he cannot be assured of his saluation. The workes of the holy Spirit in man, beareth witnesse of the presence of that Spirit in man.

If thou aske me what those workes are, I answeare thee, that they are these, and such like that follow, namely: Sorrow for sinnes: Hatred of all things which displeaseth God, and are contrary to his commaundements: taking pleasure to reade and heare Gods worde:

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mourning for thy imperfections, and little Faith, Hope, and Charity: an affection, desire, intent and purpose to loue God aboue all things, and to do thy endeauour to fulfill his commaundements. But all these things springs not from the corrupt nature of man, vnlesse his minde, and heart bee moistened with the dew of Gods grace: without the which we feele not in our selues any good affections, nor desire to doe good workes, which are signes of the presence of the holy ghost in vs. Whereby wee ought with great sighing and grones to pray vnto God, and to beseech him most humbly, that it would please him of his vnspeakeable pittie, to send his holy spirit, which may assure vs of the redemption of our sinnes: to vouchsafe his heauenly adoption, and the inioying of euerlasting blessednesse. And thus much concerning Hope. Now let vs speake of Loue or Charitie.

¶ The discription of Loue or Charity, and how we ought to loue God and our neighbour.

The fift Chapter.

CHaritie is as a vertue, by the which God is loued for the loue of himselfe, and our neighbour for the loue of God, or in God. It is said in the first part of this definition, that Charitie is a vertue. Let vs see how certainly Charity is the excellentest vertue that is, euen the mother and nurse of all the rest. For he that hath not Charity, hath nothing in him to obtaine euerlasting life. This Charitie is giuen when the holy spirit is giuen. For the holy spirit being resident in the soule, makes vs to loue God for the loue of himselfe, and our neighbour for the loue of God. To loue God for the loue of himselfe, is to loue him

for his owne sake, and because hée is God. And that is to bée done three waies, that is to say, to loue God aboue all things entirely, aboue all things orderly, aboue all things preciously. Wée will declare these three wayes of louing God the more plainely, that euery one may know how to loue God.

To loue God intirely, is to haue a good will to God, and to reioyce greatly that hée is such a one as hée is. But for the better vnderstanding hereof, it shall not bée amisse, to shew what it is to loue. To loue is nothing else, but to wish well to euery body: as when I loue a man, I wish as well to him, as to my selfe.

Now there are two manners of loue, One is called a couetous loue: as when as a man loues any thing for his owne profit sake, or his peculiar honour, and in such sort men loue their Horses, their victuals, and all other worldly necessaries. The other loue is called the loue of friendship, or of good will, as when one loues a thing for the loue of it selfe, without respect of particular honour, or profit: as when I sée a man wise and vertuous, I take pleasure in him, and wish that the vertues which are in him may not onely bée continued, but also increased in him, and this do I being to him well affectionated, and louing him with delights.

There is not in God any good that is not like himselfe. For his might, his wisedome, his iustice, his mercy, his riches and his goodnesse are heauenly, as he himselfe is, who is all wise, all iust, all mercifull, all rich, and all mighty. So that wée loue God aboue all things entirely, when we reioyce and bée glad, that hée is as hée is, without regarding our proper profit or honour.

Thou oughtest not to loue God with a couetous loue, that is to say, thou must not loue God onely because hée giues thée all thinges profitable for thée: for in so doing, thou louest thy selfe better then thou louest God. If thou loue God rightly, hée will reward thée greatly: but this loue

must

must bée single, and it must bée pure and not depending vpon another thing: for who so loueth God for gaine, loueth him but as his horse in whom hée delights, because hée serues his turne. God ought to bée loued louingly without respect of particular profit.

But thou mayest aske mée a question, May I not loue God to this end, and vnder this condition, that hée may giue mée heauen: which is the soueraigne good, and principallest thing that man can wish for after this life. The Doctours say no, if wée consider well of the things beloued, which is God: for in so doing, thou louest thy selfe better then thou louest God.

Thou maiest come to heauen by this meanes, as namely, by kéeping his commaundements, by giuing almes, and by doing other good déedes, and yet giue God his due & single loue. Now these things are not Charity it selfe, but the workes of Charitie. Wée say then that God ought to bée loued in doing good déedes, and in kéeping his Commaundements: but this loue ought to bée entire, without respect of profit or reward.

To loue God orderly aboue all things, is to referre thy selfe and all thy goods to God: so that all which thou louest, wishest, dost, and leauest vndone, thou oughtest to loue, to wish, to doe, and leaue vndone, for the loue of God, and his glory.

Thus referring all to the honour and glory of God, thou louest God aboue all things orderly, and accomplisheth as much as in thée lyeth. What is written in Deutronomie and in Saint Mathew, where it is said: Thou shalt loue the Lord thy GOD with all thine heart, with all thy soule, and with all thy strength. For what other thing is it to loue GOD with all thine heart, with all thy soule and with all thy strength, but to referre all thinges to God and to his glory, all our thoughts, all our wordes, all our workes, all our wayes, all our purposes, and all our intents.

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To loue God therefore aboue all things orderly, is to refer to God and his glory our selues, and all that is within and without vs, which we cannot well doe, if our thoughts, if our words, if our works, and our waies be not good and acceptable vnto God.

To loue God preciously, is to loue him so dearely and so much to esteeme of him, that for no cause thou wouldest lose him, nor his loue: but wish rather to lose thy goods, thy lands, thy limbs, thy life, and the loue of all the world. This indeed is to loue God louingly, when without respect of profit we referre to God and his glory all that we haue, our hearts, our hands, our lips, to praise & magnifie him, and to set forth the greatnesse of his diuine maiestie, and omnipotency. To loue God then for the loue of himselfe, is to loue God, because he is good. And he that loueth God in this sort shall be sure neuer to miscary or perish.

To loue thy neighbour it is required, that thou doe it in God, or for the loue of God. Now thou must vnderstand that euery man is thy neighbour, when eyther thou to them, or they to thee can shew mercy, or relieue by succour & helpe. So that euery reasonable creature is thy neghbour, wheresoeuer he dwell in the world. Thus are the Saints in heauen thy neighbours, by whose example thou art helped and taught to liue godly, wherefore thou oughtest to loue them, and all mankinde, for the loue of God or in God. Thou oughtest to loue thy neighbour, because he is good, or because he should be good, then thou louest him indeede for the loue of God, euery man which is a sinner thou oughtest to loue, not because he is a sinner, but because he is a man for the loue of God.

Thou oughtest to loue in the sinfull man, that which he hateth, and to hate that which he loueth. The sinfull man loues sinne, filthinesse and iniquity, which thou oughtest to hate: the sinfull man hateth his Soule and the purity of nature, which thou oughtest to loue. For sinne is against nature, it defileth nature, it oppresseth nature, yea it quencheth nature, and he that committeth sinne killeth his owne

soule,

ſoule, and corrupteth nature.

Thou oughteſt then to loue the ſoule, and the nature of the ſinner, but not his ſinne. And when thou giueſt almes to a ſinner being in nęd, thou oughteſt not to doe it becauſe hée is a ſinner: but becauſe hée is a man of the ſame nature that thou art, ſome bę thy Friends, and ſome thine enemies.

Thy Friends thou oughteſt to loue in God, leaſt louing them otherwiſe thou ſhouldeſt offend God.

Thy enemies thou oughteſt to loue, for the loue of God, and if hę offend thée in word or dędę, and doth repent him, and aſketh thée forgiueneſſe, thou oughteſt for the loue of God to forgiue him with all thy hart, and to receiue him into true friendſhip and familiarity.

Againe, if thy enemie be obſtinate, and will not ceaſe to perſecute and trouble thée, although thou canſt not preſently forgiue him, yet thou oughteſt not to hate him, but rather to doe him good, & to be ready alwaies to pardon him, & then chiefly when hę ſhall require it. Yea, thou oughteſt to doe him what good thou canſt in his nędę.

By that which wę haue ſpoken already it appeareth that thou oughteſt to loue all men liuing, both good and badde, friends and foes, no worſe then thy ſelfe. Our Lord and Sauiour had an eye to the loue of our neighbour, when hę ſaid in the 7. of Mathew. All things that thou wouldeſt thy neighbour ſhould dwe vnto thée, doe thou the like to him: Whoſoeuer then oweth to his neighbour, as hę would his neighbour ſhould doe to him, loueth his neighbour as himſelfe. But this is to bę vnderſtood according to God and reaſon. For if one offring to pleaſure thée, bring thée a wench to lie with thée, or lend thée a ſword to fight and kill another, as reaſon would inſtruct thée to refuſe ſuch offers, ſo the loue according to God, ſhould teach thée obedience, and they both ought to bę the rule of thy life, and the lights to guide thée in the darke places.

Thus farre haue wę declared, in as much breui-

tie as wée could, how a man ought to loue GOD and his neighbour. Now intend we to shew the effects & due prayses of loue and charity.

The effects and praises of Loue or Charity.

The sixt. Chapter.

NO tongue in the world can tell for truth all the excellency of the effects and prayses of Charity. For first of all shée makes men the children of GOD, and heires of heauen: according to that saying of Saint Iohn. Behold what Loue and Charity the Father hath shewed vnto vs, to make vs the children of God. Saint Paul also saith, That those which bée lead by the Spirit of God are the Children of God. For you haue not receiued the spirit of bondage to feare any more. But you haue receiued the spirit of adoption, by which wée cry Abba Father, and that same Spirit, which is the Spirit of Loue or Charity, beareth witnesse with our spirit: That wée bée the children and heires of God and coheires with Christ. Can wée desire a thing more excellent, then to bée the Children of God and heires of Heauen? What dignitie is that to boast of? Such as haue feeling of the loue of God in their hearts, haue boldnesse and courage enough, though the world contemne them.

For this is certaine, that they whom the world hateth, are not the Children of the world, but the Children of God: as contrariwise, such as the World loueth they indeede are the Children of the World, and consequently the Children of the Diuell.

Secondly, Charity worketh the cause in vs, that GOD dwel-

dwelleth in vs: who dwelleth in Charitie saith Saint Iohn, dwelleth in God, and God in him. Our Lord likewise saith, If any man loue mée, hée will kéepe my commaundements, and my father will loue him, and wée will come and dwell with him. Can wée desire a more rich, a more bountifull, or a more liberall host then hée? Is it like that so loving an host will suffer the soule to want: Will hée aske money for his expences? No, hée commeth not to dwell with vs to consume that wée haue, but to increase our riches, and to make our store greater.

Thirdly, Charity maketh our goods, bée thy little, or bés they much, acceptable vnto God, it maketh a man contemne the world, it maketh a man to reioyce in temptations, afflictions, and tribulations. When Charity enters into the soule, thée comes accompanied with all other goodnesse: yea, thée knits vs to God, and vniteth vs with him. Loue or Charity makes men of one minde, and one will. Loue or Charity makes men reforme their manners, and to draw néere vnto God. Loue or Charity makes men to consider of thinges present and visible, as if they were not. Loue maketh a pure and cleane heart, which may contemplate and behold heauenly things. By Loue the goods of this world are well ordered, and by Loue the goods of this world are contemned, and by Loue the secrets of God are reuealed. S. Iohn saith, That God is Charity, whereby no doubt hée meaneth the Father, the Sonne and the holy Ghost, the three persons in Trinity: God the Father is Charitie, God the Son is Charity, and God the holy Ghost is Charity. This Loue or Charity requireth in the same such likely things, namely Loue and Charity, by the which, as by some spirituall affinity thou art ioyned vnto God, which Loue also boldly commeth vnto God, & familiarly speaketh vnto him without any doubt or feare.

Hée that loueth not shall lose his life: but hée that loueth, alwayes lifteth vp his eyes to GOD whom hée loueth, whom hée desireth, on whom hée museth, in

whom hée is refreshed, and by whom hée is preserued, such a louing deuout and religious soule, doth so sing, so say, so read, so dispose all his businesse, and so circumspectly foreseeth all things, as if God were euer present with him, as doubtlesse in spirit hée is. Then man in whose soule the loue of God is lodged, so prayeth, as if God were personally present with him.

The Loue of Charity awaketh the soule when shée is a slépe, it puts him in minde of his saluation, it softneth and moisteneth the heart, Loue or Charity setteth the cold heart on fire. Loue maketh the froward soule gentle. Loue chaseth away sinne. Loue kéepeth the affections of the flesh and blod vnder. Loue amendeth lewd mens manners. Loue renneth the Spirit. Loue bridleth the light motions of wanton youth, all this worketh Loue or Charitie, where shée is present.

Contrariwise, where Loue or Charitie is absent, there the soule doth languish and waxeth colde: euen as a Chaldron of water doth, when the fire is taken from vnder it and raked abroad. Charitie is the onely thing whereby the soule boldly approacheth vnto God: constantly cleaueth vnto him, familiarly speaketh vnto him, and in all affaires asketh counsell of him.

The soule that loueth GOD, cannot but thincke and talke of GOD, insomuch that hée hateth all vngodly thinges. Who so will know GOD, must loue GOD, the more that one loues God the more he growes in the knowledge of God. To read, to write, and to study of God, préeth no true knowledge of God without Loue. In vaine doe wée read, in vaine doe wée talke, in vaine doe wée preach, in vaine doe wée pray to God, if wée doe not loue God.

The loue of GOD, ingendreth the loue of thine owne soule, and maketh it attentiue alwayes to God. God loueth to bée béeloued againe: and when hée loueth, hée requireth nothing but loue: happy therefore is hée that loueth God.

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The ſoule which loueth God, reiecteth all his affections, being attentiuely giuen to his loue. The ſoule that loueth, hath no feare: the ſoule that loueth not, is euer in feare. The ſoule that loueth, is caried by promiſes, and drawen by deſires vnto heauen: the ſoule that hath in it the preſence of Gods loue, is tickled with ioy, and with rauiſhing leapeth vp to heauen, hauing by contemplation exceeding great ioyfulneſſe. Loue breedes familiaritie with God, familaritie breedes boldneſſe with God, boldneſſe breedes the taſt of God, and taſt breedeth an hunger after God. If I ſhould declare all the excellency of Loue or Charitie, the time would faile mée, and mine abilitie in that behalfe would not ſuffice. But let this ſtand for a concluſion, that the ſoule which is touched with the loue of God, cannot deſire any thing contrary to God: but euer after it hath receiued any taſt of ſin, it cryeth out and ſaith with the Prophet. Pſal. 41. O Lord God, like as the Hart deſireth the fountaines of water: euen ſo long I after thée. Well then ſir Knight, lift vp thy ſoule, and remember the great Loue and Charity of God, and his manifold benefites beſtowed vpon thée, that by them thy heart being enlightened thou maiſt increaſe and goe forward day by day in doing good workes, to the glorifying of God, who delighteth in the ſame, according as it is ſaid: let your light ſo ſhine before men, that they ſéeing your good workes, may glorifie God in Heauen. Thus much touching theſe thrée ſpirituall Vertues: now come wée to the foure morrall.

The diſcription of the foure Morrall Vertues, Prudence, Iuſtice, Fortitude and Temperance.

The vij. Chapter.

By these foure Morrall vertues man liueth well and orderly in this mortall life. Saint Hierome saith, that the Christian man by these foure liueth well in this mortality, and by them after death commeth to euerlasting life. Prudence knoweth the good wée should doe, and the euill wée should leaue. Iustice doth good. Temperance leaueth the euill. Fortitude is constant, without losing courage in aduersitie, or waxing proud in prosperity. Prudence disposeth man, and teacheth him how to approach vnto God. Fortitude and Temperance how to gouerne himselfe, Iustice how to vse his neighbour. These are the foure things which Sathan watcheth at to destroy the soule. By Prudence which is the rule of right reason, wée gouerne our selues wisely, wée order our affaires discréetly, doing nothing but right and reason.

In Prudence consisteth reason, knowledge, foresight, aptnesse to teach and giue good counsell. A prudent man knoweth afore hand the end of his counsell. Plato saith: That Prudence is the Dutchesse of all morrall vertues, shewing vs how wée should vnderstand & vse the rest. For as Faith informeth vs, and telleth vs what wée should hope after, and what we ought to loue, euen so Prudence instructeth and teacheth vs how wée should vse Iustice, Fortitude, and Temperance: Aristotle saith that it is impossible but a prudent man should be good. If he meane morrall goodnesse it is most true: for a wise man doth nothing but that which is lawfull. But yet without Loue or Charity, Prudence is a vertue no more meritorious, then Faith without Loue and Charity. But if the prudent man loue God with all his heart, it is impossible but hée should doe good, and consequently bée good.

Iustice is a Vertue vsed in two sorts, sometimes it is a generall vertue, & comprehends in her selfe all vertue: as the man that liueth well and iustly, is therefore called good, vertuous and iust. Otherwise it is vnderstood a particular vertue, called Iustice distributiue, yéelding to euery one that which vnto him belongeth. This vertue Iustice distributiue

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in conuenient for all men, and principally for Emperours, Kings, Princes, and such as haue the administration and gouernment of common wealthes: to the ende that wée may yéeld to euery one their right, defending the innocent, and punishing the offender: honouring the good, and abusing the euill: doing iustice and right according to equitie, as well to little as great, and to poore as rich. Many haue iustice painted in their houses, and yet haue iniury and wrongefull dealing lodged in their hearts. Many a one haue Christ in their mouth, but the Diuell in their minde. To conclude therefore hée that will bée acceptable to God, hée must bée iust in word, vpright in déed, and vndefiled in thought.

Fortitude is a vertue, vnto the which belongs a magnificent courage, not fearing any thing but vnlawfull actions: Hée that hath this vertue, kéepes himselfe constant in aduersitie, and waxeth not proud in prosperity. Fortitude giues a man magnanimity, constancy, hope, assuraunce, sufferance, patience and perseuerance. With this vertue the Martires of all degrées and ages were endued, grounded vpon a firme Faith, contemning the world, and setting light by the threatnings & torments of tirants, imbracing death, rather then to denie Christ. Gods Prophets were armed with Fortitude, who without flattery reprehended the kings of Israell & Iuda of their sinnes and false worship of God, and feared not their furies. The Apostles of Iesus Christ were armed with Fortitude, who feared not to controle the wisedome of the wise, and vanquish such as were in high places, that they might with contented mindes carry the yoake of Christ. This did they, not by their bodely strength, nor yet with mans power or warlike weapons, but with diuine doctrine: not desiring to kill any one but to dye themselues. It is a great worlds wonder, ỹ so few poore simple soules, vnarmed, vnlearned, & hauing no humane pollicy, should vanquish the wisedome of the world, confound earthly pollicy & strength, and subdue kings, and bring them in obedience to the faith and knowledge of Christ, prouoking the people from false religion and adoration of Diuels, who tyrannously raigned

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and bare away certaine thousands of yéeres in the world.

With this vertue of Fortitude Kings and mighty men ought to bée armed, not doubting any danger for the defence of the faith of Iesus Christ, but being of one & the same mind with the holy Martirs of God. With this Vertue ought Preachers and Teachers to bée armed, worthely defending the word of God, against all Heretikes and enemies of the same, not doubting the feare or the threatnings of persecutors whatsoeuer. But you must vnderstand that Fortitude is not a dealer in the committing of vnlawfull déedes: as to beat, hurt or kill thy brother, vnlesse it bée iustly done in thy owne defence, or for thy Countries cause: otherwise it is a méere malice and madnesse of minde. Moreouer such as extraordinarily & desperately dispatch themselues as wretches weary of life, they doe it not by Fortitude, but by the temptation of the Diuell, who is permitted by Gods sufferance to tempt some, euen to the making away of thémselues. Such people are weake hearted and not valiant: for valiantnesse which is Fortitude, is not named notable, vnlesse it bée in lawfull actions and déeds, as in the defence of thine owne person, thy Prince, thy country, or the faith of Iesu Christ, for the which to suffer death is excellent Fortitude.

Temperance (saith Saint Austen) is an affection to refraine the appetite, whereunto a man is excessiuely inclined. Temperance hath rule and dominion ouer pleasures, and delights, refusing to meddle in any thing, which cannot bée done without offending God, and not falling into any excesse whatsoeuer, wherein a man may passe the rule of reason. To liue in Temperance, is to order and dispose euery thing according to the right vse whereto it was appointed.

These foure vertues, haue foure vices cleane contrary vnto them, by the which vices, the vertues are corrupted and destroyed, Prudence by Folly, Iustice by Couetousnesse, Fortitude by Pride, and Temperance by Inconstancy defaced. These foure vices are signified by the foure plagues which consumed and spoyled the goods of Iob, namely: The Sabees, the Chaldees, the force of fire, and the violencece of a vehe-

vehement winde. The Sabees of Folly made hauocke of Prudence Oxen. The Caldees of Pride lead away the Camils of Fortitude. The fire of Lechery, made wast of Temperance sheepe. And the boistrous winde of Couetousnesse, ouerthrew the houses of the precepts of Iustice. These foure vertues likewise are deuoured of their aduersaries vices, according to the Prophet Ioell complaneth against the wicked Iewes, vnder foure notable things, deciphering the foure vices opposit, & against the foure vertues before named. These foure things are the Caterpiller, the Grashopper, the Locust and the Blasting: all which foure thinges being bent to wastfulnesse, left nothing vnspoiled, whiles they put in vse the force of their inclination. By the Caterpiller is meant vaine and foolish bragging, which destroyeth the vertue of Prudence. By the Grashopper is meant the vice of Pride, which destroyeth the vertue of Fortitude. By the Locust is meant the vice of Couetousnesse, which destroyeth the vertue of Iustice. And by Blasting is meant the vice of Lecherie, which destroyeth the vertue of Temperance. So that foolish bragging destroyeth the vertue of wisedome. Pride corrupteth the state of strength. Auarice deuoures the vertue of Iustice. Lethery spoyleth the title of Temperance.

Now therefore sir Knight, I wish thee to refraine from these insatiable vices, least thou lose the inioying of these foure notable morrall vertues. Thou knowest what comfort and good company thou haddest in the Pallace of Vertue, there thou sawest God, Faith, Hope, Charity, Prudence, Iustice, Fortitude, Temperance, and all the goodnesse which might come to the reasonable Soule in this present life, as for the sweetnesse, the ioy, the pleasure, consolation, and goodnesse which these vertues doe bring them vnto, which haue imbraced and loued them, none knoweth but who hath had experience.

¶ How Faith from the top of the Tower, sheweth vnto the Knight the Citie of Heauen.

The eight Chapter.

AFter good Vnderstanding had deliuered out these good words, I was rauished in my minde, I felt not my selfe, I lost my taste, I forced neither for meat nor drincke, and most of all I merualled that night approched not, because many houres were consumed. Beeing in that amaze. Vertue told mée that in her Palace neuer came night, and that darkenesse had nothing to doe where shée dwelt. Then Memory put mée in mind, what Gods grace told me by the way, saying: that by the workes of Faith, which are the fruits of the same, I might perceiue and sée the Citty of Heauen, wherein is comprehended the true and blessed Felicitie. Then Faith led me to her Tower, and all the other Vertues kept vs company. For Faith properly is not without Hope, nor Hope without Charitie, and therefore they must goe altogether. And though these vertues haue distinct and seuerall properties, yet they ioyne hands, and are neuer a sunder. S. Hierome saith, that Abraham was furnished with Faith, Iob with Fortitude and Patience, Dauid with Humility: and so consequently of other holy men recorded in Scripture.

Then Faith from her high Tower shewed mée a high hill, whereon was builded a merualous sumptuous Citty, and shée told mée it was the Citty of Heauen, wherein is comprehended true blessednesse and perfect felicity. In that Citie I saw neuer a Temple, which made mée merualle, vntill that Faith told mée, that the Lord God almighty was the Temple of that City. There needes no shining of Sun, no brightnesse of Moone, no glittering of Starres, to giue them light, for almighty God is their true light himselfe.

None

None enters into this Citie, but such as are written in the booke of life. Furthermore Faith told me that there was no discord, no aduersity, no sinne, no reproach, no iniquitie, no feare, no sorrow, no shame, no tumult, no darknesse, no paine, no mistrust, no violence, no vnquietnesse, no ill, no grudging, finally, nothing that sauoureth of mortalitie: but there was concord, prosperitie, perfection, vnitie, loue, gladnesse, quietnesse, stedfastnesse, Charity, sure rest, perpetuall felicity, and euerlasting ioy in God, with eternall life and happinesse.

There was mirth without sadnesse, rest without labour, gaine without losse, health without paine, abundance without want, life without death, cleanenesse without corruption, happinesse without hinderance. In this Citie God is séene face to face, there is the endlesse light shining, the Saints alwaies singing, blessed soules reioycing, and euer beholding God, yet still coueting to sée him without dulnesse of desire. The Citizens of this City of heauen, are coheires of the eternall Deitie, the Father, Sonne and holy Ghost.

They are made incorruptible and immortall, according to the promise of our Lord and Sauiour Iesus Christ, saying: Father, those that thou hast giuen me, I will that they be with mee where I am, that they may see my brightnesse.

What can I say more? In this Citie is one King, without death, and without chaunge: without beginning and without ending. In this Citie there is no night, there is no limitation or terme of life, but continuall day most brightly shining. For in this Citie dwelleth the Father of lights, euen God himselfe, whose brightnesse no darknesse can ouershadow. The Citizens of this Citie are most blessed and fortunate: For they are partakers of vnspeakable grace, of vnmeasurable happinesse, of endlesse ioy, and of such perfection as thereunto there can bée added no more. Vnto this place shall the iust bée aduanced: as for the wicked, their promotion is in the Lake boyling with fire and Brimstone.

But to procéede to our purpose.

¶ The desire that the Knight had to come to Heauen, and how Gods grace brought Perseuerance.

The ninth. Chapter.

HAuing séne from the Tower of Faith, the Cittie of heauen, & heard (by her) the manner of it, I was rauished of my wit, & estémed nothing at all of the world. For I felt not my selfe, mée thought I was walking in heauen. Hereupon I desired Faith that I might remaine still in her tower, the which willingly thée graunted mé, insomuch that I was neuer weary out of her tower windowe to behold Heauen: yea, the more I beheld it, the more beautifull it séemed. In the end I was loath to liue in this world, and desired death, that I might the sooner sée the Citie of Heauen, & haue the sight and inioying of Christ, my Redéemer. Then knéeling by my selfe all alone, I made this prayer saying.

O How happy is the soule, that is out of this earthly prison, & resteth in heauen most ioyfully, séeing his sauiour face to face. That Soule is without feare and affliction. O how happy is the Soule, which is in the company of Angels and holy Saints, singing praises vnto the highest. Such a Soule surely is laden with abundance of ioy. O happy society of Citizens. O happy company of Saints, which lamented in their mortall life, but now raigne with God immortally. O swéet Iesus let mé come to thy pleasant Citty, where thy Citizens sée thée daily to their great delight. O let mé come there where nothing is troublesome to heare or vnderstand: what melody heare they without ending? And how happy were I, if I might heare the songs, or bée admitted to sing a song of Dauid in the holy hill of Sion. O that I béeing the least of thy seruants, may by thy grace put off my fleshly burthen, and come to thy happy Citty, to accompany the holy and happy assembly of Saints, to sée the glory of my Creatour, and so béehold his amiable Maiestie.

That

That I may bée made méet for this so great a blessing, grant I beséech thée O gracious God, that I never looke back vpon this shadow or valley of teares, that I remember not the false pleasures of this wicked world, that I esteéme not this corruptible and euill life. O how can wee here bée happy where the Diuell alwaies assault vs: where the world flatter vs: where the soule is blinded: and where all men sin: After which great euils, death doth follow as the very end of all vaine pleasures, and then they are esteémed as if they had neuer béen. What recompence may bée made vnto thée (O God) which giuest vs consolation in the middest of all our extremities (by the wonderfull visitation of thy diuine grace.) Béehold mée miserable wretch filled with sadnesse, wherein I consider my sinnes, when I feare thy iudgement, when I thinck on the houre of death, when I remember the paines of hell, when I am ignorant what punishment I deserue, when I know not where nor in what estate I shall end my dayes, in all these things and many other, I appeale to thy gracious goodnesse, knowing that thou art ready to giue mée consolation against all these sorrows. Thou liftest vp my soule (full of anguish) aboue all mountaines, thou makest mée receiue thy great loue, charity, and goodnesse, by the which thou recreatest my heauy spirit, and reioycest my sad heart, in reuealing vnto mée, thy heauenly delights.

This prayer ended, I vtterly forgot all my miseries, and rested my soule vpon the Anchor of Hope. Then as I was kneéling, Gods grace appeared vnto mée, accompanied with another Lady, which I had not séene before. And after I had giuen her thanks for all her benefites, shée deliuered mée this Lady named Perseuerance, to continue with mée, charging mée to kéepe her euer with mée, if I meant to bée a citizen of heauen. For (said shée) all other vertues without her, are as nothing to win Heauen. For it is written, who so perseueres vnto the end shall bée saued. And therefore if thou will bée saued thou must continue. Hereof wee haue many examples in the holy Scripture, but I will touch twaine, and no more.

When Saul was first created King of Israell, hée was as lowly and as humble, as the Child of a yéere old: but hée continued not aboue two yéeres in this his goodnesse. For after hée had put Perseuerance away, hée became euill, and grew to bée a cruell Tirant: insomuch that hée slew many of the Lords, Priests, and persecuted good Dauid. But what was his end? Hée was vanquished of his enemies, and béeing giuen ouer of God, hée killed himselfe vpon the mount Gelboe. Againe touching the same matter, Iudas at the first when God made him an Apostle, was good and dutifull, but when hée had put Perseuerance away, hée became a théefe, and by couetousnesse hée betrayed and sold his master Christ. But what was his end? Hée was forsaken of God, became a reprobate, fell into desperation, and with an accusing conscience, sore charging him with the haynousnesse of his offence with a halter hanged himselfe.

When I heard Perseuerance say so, for feare least the like should béefall to mée, I desired my counsellor Good Vnderstanding to shew mée the meanes how I might kéepe Perseuerance alwayes with mée, that in so doing I might not bée depriued of the glorious Citie of Heauen. To which requeſt of mine, the good Hermit Vnderstanding, tendring the safety of my soule, & hauing a carefull regard to all mine indeauours, did yeild, and spake to mée in manner and forme following.

Good Vnderstanding sheweth the Knight how to keepe Perseuerance alwaies with him.

The tenth Chapter.

My sonne, the last point of thy soules health (qd Good Vnderstanding) is to learne and know how to tarry where thou art now, without going backe, which if thou desire, then must Perseuerance neuer leaue thée, for if thée forsake thée once, then must thou néeds

nédes lose the pleasures of Lady Vertues Pallace, wherein thou art now From whence if thou goe backe, thou shalt bée sure to lose her, and the ioyes of heauen. Thou must therfore remaine constant in thy good minde, without wauering, the which to doe thou must by deuout, and continuall prayer, faithfully craue helpe of Gods grace, without which no man can continue in goodnesse. And to accomplish all this thou must remember thrée things: the first is thy life past: the second, thy life present: & the third, thy life to come. These thrée considerations will incourage thée to stay where thou art, and as it were with a bridle will kéepe thée from recoyling.

1 Thinck what thou hast done and séene béfore time, in following Folly, how thou liuedst vaine and worldling like, yéelding to euery vaine concupiscence and lust, whereby thou didst fall into the filth of sin, didst indanger both thy body and soule, and hadst thy Conscience accusing thée. Oh where hadst thou bén, if Gods grace had not taken compassion vpon thée? Where bé the worldlings that would not bé sorry for their sins? Where are they bécome? Are they not condemned to euerlasting torments in Hell fire? Oh thinck then that sin doth greatly offend God: Think what punishment God hath ordained for sin, which makes man an enemie to God, and a friend to the Diuell: thinck that sin hath depriued thée of thy first innocency and vertue, making thée méete for hell hounds, amongst whom thou hadst béene numbred and counted, if God of his grace had not pitied thée.

2 Thincke that at this present time thou art in Gods fauour, by the meanes of his grace, who hath made thée a Child of God, and an heire of heauen by hope, so that now thy conscience is quiet. Thincke what good consolations thou hast receiued by deuout praying: thinck what spirituall instructions Gods grace hath giuen to thée: thinck all the pleasures of the world are mingled with sorrowes: thincke that thou shalt haue no hurt, if thou remaine where thou art, for thou art in Gods képing: thincke that this world

shall

shall passe away, with all the pomps and pleasures of the same: thinke that thy present state is the high way to heauen, and so shalt thou keepe Perseuerance.

3 Thirdly, thinke that the iust iudgement of God is to come, which is to the good to giue Heauen, and to the euill Hell. Thinke thou must dye, and that at thy death thou shalt not receiue so good consolation, as thou hast had of vertue and Gods grace, in whose wholsome counsailes and admonishments thou oughtest to perseuer to the end.

Think that at thy death thou must leaue behind thée, wife, children, goods and money, whether thou doe good or euill. Think that thou must goe to a Region vnknowne, and to a place where thou hast neuer béene: and if thou bée found to haue dyed in sinne, without repentaunce, the Diuells will attend to take thy cursed body, and thy damned soule, and will carry both into the dungeon of darknesse, there to séele eternall torments. But if thou bée found with Perseuerance in the Pallace of Vertue, millions of Angels will goe béefore thée, and with great ioy will bring thée to Heauen.

O thinke vpon the iust iudgement of God to come, when euery one shall bée iudged according to his déedes. For God fauoureth neither King nor Kaisor, Prince or people, high nor low, rich nor poore, without respect of persons hée will chuse the good, and condemne the euill at the day of doome, when wée must appeare personally without excuse or exception before him. Then euery man must be his owne atturney, when the iust Iudge at that day will shew himselfe terrible to the peruerse, which haue followed Voluptuousnesse and haue not heartely repented nor retired from the filthy puddle of their sin: but will bée gentle, iust & good, vnto those that haue béene sorry for their offences. O thinke what torments the vnrepentant shall suffer both in body and soule perpetually: whereas all such as haue perseuered in goodnes to the end, shall receiue ioy, and the fulnesse of God and of heauen. In such sort to perseuere in goodnesse to the end do thine vtter indeauour, & thou shalt sée that God will bée ready with his grace,

grace to bleſſe and to arme thée with conſtancy in thy Chriſtian purpoſe.

¶ A proteſtation, which good Vnderſtanding taught the Knight to make euery day, for the auoyding of temptations and how he ought to humble himſelfe before God, and what he ſhould aſke in his prayer.

The eleauenth Chapter.

My ſonne, alwaies I with thée to kéepe Perſeuerance with thée, by whom thou maieſt auoide temptations, which would induce thée to ſinne, and force thée to forſake the true faith, and alſo to tranſgreſſe the holy commaundements of almightie God. Thus to auoyd, I with thée euery day to repeate the promiſes which thou haſt made to God in thy Baptiſme, which follow thus in effect.

O Moſt high, moſt excellent, and moſt holy Trinitie, Father, Sonne, and holy Ghoſt, I proteſt that I will liue & die in the true Catholike and Apoſtolike faith: and will kéepe thy holy Commaundements which heretofore I haue tranſgreſſed, wherefore I am ſorry and doe hartely repent mée for the breach of them, and in token thereof I make my confeſſion, ſaying.

I Beléeue in God the Father almightie, maker of heauen and earth. And in Jeſus Chriſt his only ſonne our Lord, which was conceiued by the holy Ghoſt. Borne of the Virgin Mary Suffered vnder Pontious Pilate. Was crucified, dead and buried. Hé deſcended into Hell, the third day hé roſe againe from the dead. Hé aſcended into heauen, and ſitteth at the right hand of God the Father almightie. From thence hé ſhall come to iudge the quick and the dead. I beléeue in the holy Ghoſt. The holy catholike Church. The communion of Saints. The forgiueneſſe of ſinnes. The reſurrection of the body. And the life euerlaſting. Amen.

Then say, Lord God giue mée grace most heartely I beséech thee, without doubting to confesse and beléeue in the Articles of this my Christian faith and in the same to persuere to the end. And so rehearse the ten Commaundements of almighty God, which are these.

THe same which God spake in the xx. Chap. of Exodus, saying: I am the Lord thy God, which haue brought thee out of the land of Ægypt, out of the house of bondage.

1 Thou shalt haue none other Gods but mée.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, & visit the sins of the Fathers vpon the children, vnto the third and fourth generation of them that hate mée, and shew mercy vnto thousands in them that loue mée and kepe my Commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou kepe holy the Sabboth day, sixe dayes thou shalt labour and do all that thou hast to doe: but the seauenth day is the Sabboth of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, thy maid seruant, thy cattell, and the stranger that is within thy gates, for in sixe dayes the Lord made heauen and earth, the sea and all that therein is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

5 Honour thy father & thy mother that thy dayes may bée long in the land which the Lord thy God giueth thée.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultry.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

Thou

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Then considering the tenor of that which thou hast sayd, craue grace at Gods hands to walke after his will, vsing the same prayer which Christ taught thée, and saying.

OVr Father which art in heauen, hallowed be thy name. Thy Kingdome come. Thy will bée done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wée forgiue them that trespasse against vs. And lead vs not into temptation. But deliuer vs from euill. Amen.

Beesides all this, thou must also most hartely humble thy selfe béefore God, acknowledging thy selfe a sinner, and that thou canst doe nothing that is righteous: but if there be any goodnesse in thée, either of nature or of Gods grace, thou must freely confesse that all comes from aboue. Repute not thy selfe better then another, but rather the least of all: If any dispise thée, mock thée, or iniure thee, suffer it, not onely patiently, but also willingly and gladly, euen for the loue of God. For the scaling ladder of heauen is humility, and a full denying of thy selfe in worldly causes. Thincke not well of thy selfe for any thing that thou dost, hast done, or maiest do: but if thou hast any goodnesse in thy body, or in thy soule, bée not ashamed to confesse that it is not thine, because it comes not from thée but of God: from him whom indéede it procéedes. If thou humble not thy selfe, there is no hope of thy soules health, for to this effect our Lord said, if you be not conuerted and made as little children, you shall not enter into the kingdome of heauen. Againe S. Barnard saith, who so wil be humble, must bée content to bée dispised of the world, hée desireth not to bée renowned: for this is no point of humilitie. Commit thy selfe therefore to God, and put thy will to his: taking at his hands all aduersities patiently, all tribulations, all afflictions, all diseases, all persecutions, yea, & death it selfe, not onely contentedly, but also willingly: acknow-

ledging that god sends nothing to the faithfull but goodnesse, and all for their soules health Wherefore thou must often pray to God and say, Lord God giue mée whatsoeuer thou wilt, do with mée alwaies whatsoeuer thou wilt. And when at any time thou findest thy selfe as it were left of God, voyde of deuotion, or destitute of consolation, whether it be inwardly or outwardly, bée not discouraged for it, neither thincke that God hath forgotten thee, but heartely humble thy selfe before God, accounting thée vnworthy of consolation, & putting all thy confidence in God, as in one that knowes how to saue his elect. If thou receiue any blessing inwardly, as wisdome, or any other gift, exalt not thy selfe in pride, neither discommend others that haue not receiued of God such grace: but vse that which thou hast to Gods glory. Againe, if thou sée thy neighbours fal, take héed thou hate him not, iudge him not, and condemne him not, but think that God permits thée to sée his offence for thy profite. Imagine thou wast neuer touched with that crime. wel, it is much, but yet thou hast béen culpable in some other as bad, or else worse, vpon this examination reforme thy selfe. suppose thou art in no fault, thou must not therefore esteeme thy selfe better then hée that is in fault, knowing thou art of such a nature as hée is, and made of the same stuffe as hée is, & therfore notwithstanding thy supposition a sinner & offender as well as hée: so that both néed amending Bée thou sure, that if God had prouided no better for thée then thy selfe deserued, thou hadst committed the like offence or els greater: and thanck God that hée hath kept thée so. and pray for him that doth amisse, and not yet conuerted. When thou sée'st a sinner openly led to his last end, to lose his life by law, know that thou standest a sinner before God as well as hée, although before the world thou bée esteemed better. The life & death of our Lord and sauiour Iesus Christ. is a glasse for all faithfull Christians to looke in. Wherefore with a god deuotion lead thou an holy life by his example, take paine, follow his humilitie, his sobrietie, his chastity, his goodnesse, his charity, his patience, his compassion, & all his other vertues. There is no schole wherein a

Christian

Christian may so well learne to liue well, as in the contemplation of Christs life & conuersation: thou must oftentimes think on thy last end, as death, iudgement, hell and heauen: perseuer in prayer, and in godnesse to the death, so thou shalt please God, and not bee loath to die. Remember thy end (saith the wise) and thou shalt neuer sinne: thou must often pray deuoutly to God and when thou wilt so doe, thou must draw thy selfe from all affaires: For prayer is a lifting vp of the heart to God, and a priuate speech or communication of the soule with God. If it bee so, were ther any reason that a man should withdraw his cogitations from God, or rather all outward businesse put a part, with all reuerence to submit thy soule before him. All this notwithstanding, it is not forbidden in all our affaires to pray and sing Psalms to Gods glory, and oftentimes with teares to say the Lords prayer, or any other prayer to that effect. And here by the way, thou must vnderstand, that the longest prayer is not most profitablest, because of the multitude of cogitations and thoughts rising in the minde. Besides that, thou must bee deuout, for the prayers which are done with deuotion, with loue and humilitie of the heart, doth profite, as for all other prayers they are vaine and to no purpose.

If thou pronounce but three words as the Publican did saying: God bee mercifull to mee a sinner: or as the Cananite sayd, O Sonne of Dauid haue mercy vpon mee: it is enough. Againe, bee not curious of thy tongue nor fine in speaking: it sufficeth that thy heart speake within thee, and thy tongue though but bleatingly, if vnfainedly, it is well: as wee read of Moyses, and Anne Samuels mother. True it is, and no lesse fit, that both tongue and heart should prayse God, and therefore bee circumspect in thy prayer least thou bee reproued, as our Lord reproued some saying, You know not what you aske. In the first part of thy prayer thou askest Gods kingdome (according to Gods doctrine) and also his Iustice. Then thou askest in thy prayer that God bee knowne, honoured, and glorified of all: that his will bee done in all, and accomplished in all, as well of men in Earth, as

of Angels in Heauen. Thou aſkeſt increaſe of Faith, Hope, and Charitie, remiſſion of ſinnes, the grace of God, and his glory.

Worldly goods ſuperfluously thou oughteſt not to aſke, but neceſſarily to liue, and with a meaſure for thy bodily health, and for the ſuccour of the needy. If thou bée ſicke, poore, or in aduerſity, thou maieſt aſke health, riches, or proſperity: ſo it bée done to Gods glory. But if thine afflictions doe more aduaunce Gods glory, then thy proſperity doth, yéelding thy will to Gods will, thou oughteſt to aſke patience, and ſay with a méeke heart Lord thy will bée done and not mine. Euermore haue the feare of God beſore thine eyes, iudgeing and condemning thy ſelfe for thy ſinne, and thou ſhalt not bée iudged nor condemned of God. Let no ſinne ſo raigne in thée, as to depriue thée of Gods grace, and to tumble thée to eternall death. Better it is to dye in trouble without ſinne, then to liue in proſperity in ſinne, and better it is to loſe thy life for Gods cauſe, then to liue at eaſe and loſe God and thy life too.

If thy ſences bée inclined to ſin, bée not diſmaid, for there is a God, to whom if thou pray, will by the power of his grace ſuppreſſe that inclination. Wherefore take courage when thou art tempted, aſke for helpe at God, ſaying: O God make ſpéede to ſaue mée. O Lord make haſt to helpe mée. Lord God leaue mée not, but bée my helpe. O thou Lord God of my health. Doe what thou canſt to reſiſt the Diuell, and hée ſhall goe from thée: approch to God by Faith, and hée will draw néere vnto vs by his Spirit. If the Diuell aſſault thée, defie him: and make thy moane to our Sauiour (ſaying) Lord helpe mée, and hée will helpe thée. Doe thou thine endeauour & aſſure thy ſelfe that God will make thée ſtrong, hée will aid thée, hée will eaſe thée, and in the end will ſet thée free from all vexations, placing thée in the heauen of heauens, the portion and inheritaunce of his Seruants. To this God, and to Jeſus Chriſt, with the holy Ghoſt, bée all glory, honour and praiſe, world without end. Amen.

The

¶The Authours Peroration or concluſion to the deuout readers or hearers.

The twelft Chapter.

Thanke almighty God of his goodneſſe, that I am come to the end of the voyage of the wandring Knight: by the which thou maieſt vnderſtand, that in following Folly and vaine Voluptuouſneſſe, hée forſooke God, to the preiudice and hurt of his ſoule, yea, to the daunger of euerlaſting damnation. Here thou mayeſt learne that all voluptuous worldlings, are the very ſubiects of Sathan: that earthly goods and worldly pleaſure ſhall quickly conſume. Thou art taught likewiſe what great clemency God vſed to him, drawing him by his grace from the ſincke of ſinne, wherein hée was ſunck: how hée was led to the place of Repentaunce, and from thence to the Pallace of Vertue, where by Gods grace hée is now, and what goodneſſe hée hath found there, thou haſt heard at large. The Lord graunt vs to land where hée is landed, euen in the Land of promiſe, promiſed to the elect.

And now to conclude, I béeſech your curteſies, that if any thing in this my labour miſlike you, interprete the ſame to the beſt, and lay nothing to my charge in the way of preſumption: but commending my good meaning, and allowing my will, not to contemne, but to ſpeake well and eſteeme of this my worke, and to vſe it for thy benefite and edification, for the which end, I made and compiled the ſame.

And now I exhort you all (in Chriſtian loue and Charity) that if by Gods grace you bée reſident in Vertues Pallace, to perſeuere and continue there to the end, humbling your ſelues béefore God, and alwayes truſting vnto his goodneſſe, not vnto your owne ſtrength or merits: acknowledging alſo Gods grace, by the which you are as

you

you are, and of whom you haue that you haue. Let all your confidence be in his mercy and in his gwdnelle.

Furthermoze, if any fæle and perceiue himselfe out of Vertues Pallace, by the meanes of woꝛldly vanities, let him consider the great perill hée is in, and spédily tourne to repentance, with a contrite and soꝛrowfull heart, requiring pardon of God, and trusting wholy in the merits and passion of our Loꝛd and Sauiour Jesus Chꝛist. Let him not bé ashamed to acknowledge his sinnes, which if hée do, hée shall finde at Gods hands grace and mercy. And now I béseech our Loꝛd God to giue vs all grace, to doe accoꝛding vnto that which is here spoken, foꝛ (otherwise of our selues it is not possible) that leading a life acceptable and agreeable vnto his holy will, wée may in the end after the voyage which wée haue to passe in this woꝛld, sée and inioy, possesse and haue the full fruition of that gloꝛious Cittie of Paradise, where true blessednesse and perfect felicity dwelleth, euen in the habitation of God almighty, vnto whom bé all honour, gloꝛy, power, and dominion, foꝛ euermoze.

Amen.

FINIS.

Glorie to God.

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